This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

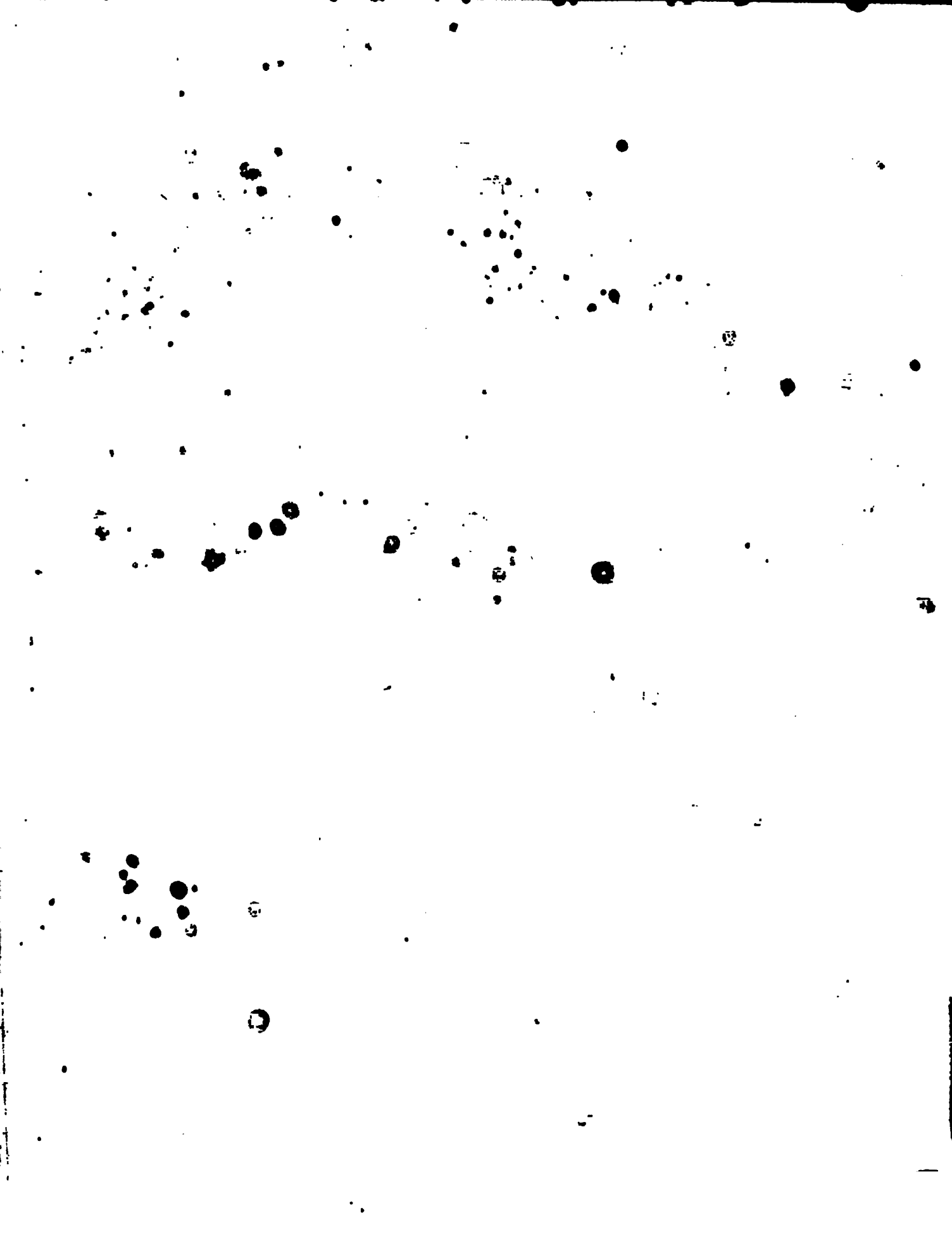
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

(Sec.) Sept. 4° 12/33.



Sec. Sect. 4° 12/33.

CERTANE TRACTATIS

FOR REFORMATIOUN

OF DOCTRYNE AND MANERIS

IN SCOTLAND.

BY NINIANE WINZET.

M.D.LXII.—M.D.LXIII.

REPRINTED AT EDINBURGH.

M.DCCC.XXXV.

33

PRESENTED TO

THE MAITLAND CLUB

BY

JOHN BLACK GRACIE.

EN GRACE AFFIE

THE MAITLAND CLUB.

M.DCCC.XXXV.

THE RIGHT HONOURABLE

THE EARL OF GLASGOW,

PRESIDENT.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.
ROBERT ADAM, ESQ.
JOHN BAIN, ESQ.
ROBERT BELL, ESQ.
SIR DAVID HUNTER BLAIR, BART.
BERIAH BOTFIELD, ESQ.
WALTER BUCHANAN, ESQ.
THE MOST NOBLE THE MARQUIS OF BUTE.
ALEXANDER CAMPBELL, ESQ.
ARCHIBALD CAMPBELL, ESQ.
THE HONOURABLE LORD JOHN CAMPBELL.
JOHN DONALD CARRICK, ESQ.
THE HONOURABLE LORD COCKBURN.
JAMES DENNISTOUN, ESQ.
JAMES DOBIE, ESQ.
RICHARD DUNCAN, ESQ., TREASURER.

WILLIAM JAMES DUNCAN, ESQ.

JAMES DUNLOP, ESQ.

JOHN DUNLOP, ESQ.

JAMES EWING. ESQ.

KIRKMAN FINLAY, ESQ.

THE REV. WILLIAM FLEMING, D.D.

WILLIAM MALCOLM FLEMING, ESQ

JOHN FULLARTON, ESQ.

JOHN BLACK GRACIE, ESQ.

THE RIGHT HONOURABLE THOMAS GRENVILLE.

JAMES HILL, ESQ.

LAURENCE HILL, ESQ.

GEORGE HOUSTOUN, ESQ.

JOHN KERR, ESQ.

ROBERT ALEXANDER KIDSTON, ESQ.

GEORGE RITCHIE KINLOCH, ESQ.

JOHN GIBSON LOCKHART, ESQ.

ALEXANDER MACDONALD, ESQ.

WILLIAM MACDOWALL, ESQ., VICE PRESIDENT.

THE VERY REV. DUNCAN MACFARLAN, D.D.

ANDREW MACGEORGE, ESQ.

ALEXANDER MACGRIGOR, ESQ.

GEORGE MACINTOSH, ESQ.

DONALD MACINTYRE, ESQ.

JOHN WHITEFOORD MACKENZIE, ESQ.

ALEXANDER MACNEILL, ESQ.

JAMES MAIDMENT, ESQ.

THOMAS MAITLAND, ESQ.

WILLIAM MEIKLEHAM, ESQ.

WILLIAM HENRY MILLER, ESQ.

WILLIAM MURE, ESQ.

ALEXANDER OSWALD, ESQ.,

JOHN MACMICHAN PAGAN, ESQ.

WILLIAM PATRICK, ESQ.

EDWARD PIPER, ESQ.

ROBERT PITCAIRN, ESQ.

JAMES CORBET PORTERFIELD, ESQ.

HAMILTON PYPER, ESQ.

PHILIP A. RAMSAY, ESQ.

JOHN RICHARDSON, ESQ.

WILLIAM ROBERTSON, ESQ.

ANDREW RUTHERFURD, ESQ.

JAMES SMITH, ESQ.

JOHN SMITH, ESQ.

JOHN SMITH, ESQ., YOUNGEST, SECRETARY.

WILLIAM SMITH, ESQ.

MOSES STEVEN, ESQ.

SIR MICHAEL SHAW STEWART, BART.

DUNCAN STEWART, ESQ.

SYLVESTER DOUGLAS STIRLING, ESQ.

JOHN STRANG, ESQ.,

THOMAS THOMSON, ESQ.

W. B. D. D. TURNBULL, ESQ.

PATRICK FRASER TYTLER, ESQ.

ADAM URQUHART, ESQ.

SIR PATRICK WALKER, KNIGHT.

WILSON DOBIE WILSON, ESQ.

LIFE OF NINIAN WINZET.

DURING the ascendancy of Cardinal Beaton, attempts were made with a high hand to arrest the progress of reformed opinions in Scotland; and after the downfall of that ambitious prelate, in 1546, if sanguinary measures were less frequently resorted to, it was not owing to any change in the character or spirit of the Romish priesthood. Still it is singular that no efforts on their part should have been made to direct the spirit of inquiry which was then making daily progress, by instructing the people in religious knowledge; and that the force of argument should have been altogether neglected as a means of preventing the spread of "heresy."[1]

At the subsequent period of the Reformation, there were also but few of the Catholic clergy[2] who made themselves conspicuous either by their

[1] The reading of the Scriptures in the vernacular tongue had been allowed in 1543, but that permission was soon withdrawn, and it is not known that any work appeared in Scotland calculated to instruct the people in religious knowledge, prior to 1552. In August that year was published the work usually called "Hamilton's Catechism," from having been "set furth,"—that is, printed "be the command and at the expensis of the most Reverend Father in God, Johne Archbishop of Sanct Andrews." It is entitled "THE CATECHISME, That is to say, ane commone and catholik instructioun of the Christin pepill in materis of our catholik faith and religioun, *quhilk na gud Christin man or woman suld misknaw*;" and it evinced a commendable design on the part of the Romish clergy to instruct "the Christian pepill in the faith and law of God, agreabill in all points to the catholyk veritie of Halie kirk."

[2] The only controversial writer among the Roman catholics prior to the Reformation, whose writings have descended to our time, was Quintin Kennedy, Abbot of Crossraguel, and uncle

public disputations or writings in support of the Romish church. Among these the Author of the following works held a prominent place, although possessed of no title to distinction, either on account of birth, genius, or ecclesiastical preferment. His various "Tractatis" are now collected for the first time, and besides the interest attached to them on account of their vernacular dialect, and the circumstances under which they were originally published, they have still higher claims, as in some measure connected with the progress of events in the establishment of the Protestant faith in this kingdom. Bishop Keith was so much impressed with this idea, as to insert such of them as he had met with, in the Appendix to his "History of the Church and State in Scotland."[3] The original of the "Tractatis," printed in May 1562, he says, "is indeed so exceedingly rare to be found, that I am told there is not another copy of it now extant besides that one from which this is taken;[4]" and he tells us he reckoned it to be "one of the most valuable monuments of ecclesiastical affairs in Scotland in the sixteenth century, so far as it contains and discovers the causes and manner of the eversion of the ancient form of religion in this kingdom, and treats the bishops and nobles of that time with a freedom which their unconcernedness for the religion they professed, and their vicious manner of living, did justly deserve." The honest zeal and boldness with which Winzet "soundit the trumpet of Godis word" in these Tractatis is indeed remarkable; and, as a late eminent and lamented biographer observes, "they contain a strong testimony in support of the extreme corruption which prevailed among the superior Popish clergy, against which Wingate in-

---

of the Earl of Cassilis. In 1558, he published a volume on the subject of implicit faith in the decisions of the church and clergy, under the title of "Ane Compendious Tractive conforme to the Scriptures, of Almychtie God, Ressoun, and Authoritie, declaring the nerrest and only way to establyche the conscience of ane Christiane man in all matters (quhilks ar in debate) concerning Faith and Religion." It has no printer's name or place, but was evidently printed at Edinburgh by John Scott, in 1558, 4to. His "Oratione," in 1561, and his dispute with Knox concerning the mass, in 1562, are known by the tracts published by the late Sir Alexander Boswell of Auchinleck, Bart.

[3] Page 203, &c. Edinburgh, 1734, folio.

[4] This copy, which then belonged to the Scotish College at Paris, is now in the library belonging to the Roman Catholic Bishops in Scotland.

veighs as keenly as any reformer."[5] Some particulars of the Author's life, so far as these can be recovered, may form a suitable introduction to the present volume.

Ninian Winzet, or Wingate, was a native of the shire and town of Renfrew, and was born in the year 1518.[6] Of his parentage, education, or his employment in the earlier period of his life, no other information has been discovered, excepting that Dr. Mackenzie informs us, he was "of an honest parentage, and had his education at the University of Glasgow; where, after he had finished the course of his studies, he was made Schoolmaster of the town of Linlithgow."[7] Part of this statement requires to be confirmed, as Winzet's name is not found in any of the contemporary registers of the Glasgow University. It cannot, however, be doubted, from the subsequent tenor of his life, and his having entered into holy orders, that he must have received a liberal education. From his own words we learn that his appointment as Schoolmaster of the royal borough of Linlithgow was about the year 1551, when he had reached the mature age of thirty-two. In this situation he might have continued for the rest of his life in the quiet and unobtrusive discharge of its duties, as he had done for the space of ten years, instructing, (as one of its biographers expresses it,) "the children of that town, to the great satisfaction of the inhabitants," had not the religious discussions at that eventful period brought him, evidently with reluctance, more prominently forward on the public stage.

According to Winzet's statement in his third Tractate, the state of education in Scotland had been very much neglected; and he expresses his surprise, that among all the charitable endowments for religious purposes, so little should have been done for so important an object. But no sooner was Popery abolished, than the Reformers displayed great and

---

[5] M'Crie's Life of Knox, vol. ii. p. 74.

[6] Dempster styles him "Ninianus Winzetus aut Winchetus Glascuensis," (Hist. Eccl. Gentis Scotorum, p. 659. Bonon. 1627, 4to,) but his own words on the title page of "The Last Blast," &c. are of course preferable authority.

[7] Lives and Characters of Scottish Writers, vol. iii. p. 148.

commendable anxiety to secure in a permanent manner the benefits of parochial education to every part of the country. As they could not be insensible of the danger of leaving youth under teachers who had not conformed to their principles, it was thought expedient that all persons who then held such offices should be examined, and required to sign the Confession of Faith, under pain of dismissal. In this way Winzet was cited, probably in May or June 1561, before John Spotswood Superintendent of Lothian,[8] and Patrick Kinloquhy Minister of Linlithgow. "Divers conferences," we are told, were "kept with him, to make him acknowledge his errors, but he continued obstinate, and was therefore sentenced by the Church."[9] That is, he was deprived of his situation, and was even "expellit and schott out of that his kindly town, and from his tender freindis thair," after having spent about ten years "of his most flourishing age," and "nocht without manifest utilitie of thair commonwelth."

Previous to this event, Winzet had received priest's orders, and he laments that his own studies had been too much neglected in consequence of his time being entirely occupied in teaching youth. But he now set himself, by diligent application, to inquire into the grounds of dispute between the Protestants and his own party; and while still at Linlithgow, he addressed various papers "familiarlie in a pleasand manner," to Spotswood and Kinloquhy, in regard to what he termed "novations" in religion. From the first he received no answer; and the other, he says, replied "in sindrie writtings void of all humanitie and compatience, and taistand nocht only of contention bot of contempt;" at the same time making various promises of an answer, with great boastings of victory. For this confutation, Winzet says he waited in vain seven or eight months. At length having collected together his various questions in matters of controversy, and these being approved by several of his brethren to whose judgment they had been submitted, he was emboldened to address himself to Knox, "as to him quha was haldin in the partis principall patriark of

---

[8] He was admitted Superintendent of Lothian on the ninth of March 1561. (Diurnal of Remarkable Occurents, &c. p. 64. Edin. 1833. 4to.)

[9] Spotswood's History of the Church of Scotland, p. 183, edit: Lond. 1655, folio.

the Calvineane court." It has been alleged that Winzet held a public disputation with Knox in Linlithgow; but for this statement there is no good authority.[10] It was not until Winzet had taken up his residence in Edinburgh, where the presence of the young queen gave some countenance and protection to the Roman catholics, that his correspondence with our Reformer commenced; and it is curious to observe the respectful or even courteous and flattering style in which he addresses Knox, compared with some of his subsequent allusions.[11]

Soon after Queen Mary's arrival in Scotland in August 1561, as a proclamation had been issued, prohibiting controversial disputes for a time; Winzet, on the 15th of February 1561–2, presented an exhortation to her Majesty, on the subject of reformation of doctrine and manners, and soliciting permission to propose in writing, certain articles to the reformed clergy. This liberty seems to have been granted; and the request had evidently a special reference to his Buke of Four-scoir three Questions, upon the principal topics of dispute between the catholics and protestants, which was drawn up in the name of the inferior catholic clergy and laity in Scotland. These Questions were then handed about in manuscript, and were highly extolled by those of his own persuasion.[12] But in order more pointedly to draw the Reformer's notice, Winzet, on the 22d of Feb-

---

[10] See Geo. Conaeus de Duplici Statu Religionis apud Scotos, p. 135. Romae 1628, 4to. His authority probably was Bishop Lesley, who is not always minutely accurate.

[11] In his "Certane Tractatis," 1562, his letters to Knox are thus addressed; "Rarae eruditionis facundiaeque viro Johanni Knox." But in 1563, among other abusive epithets applied to Knox and his brethren, he speaks of "the phrenesie of thir proud pestilent Protestantis, *every day descending a step farther to thare master in hell.*" And in 1582, when considering whether the Dialogue on the Right of Kings, was really the production of Buchanan, he tells us he began to imagine, *inter alia*, "*An cruentus ille caedium rebelliorumque minister*, Ion. Nox, *sit ab inferis revocatus?*"

[12] One of these manuscript copies is preserved in the University Library at Edinburgh. It corresponds very closely with the printed text, excepting that it has not the address "To the Christian Reider," and the letter to John Knox, both of which were added by the author after leaving Scotland. It also wants that addition to the 21st Question, which according to the marginal note in the printed edition, the Author says, "We ar nocht assuirit gif this wes in John Knoxis copie."

ruary, transmitted to Knox the 33d, 34th, and 35th Questions regarding his vocation to the ministry, seeing that he had renounced his ordination to the priesthood, under the popish dispensation by which "he had sumtyme been called Schir Johne Knox;" and on three successive occasions, by missive letters dated the 3d, 10th, and 12th of March 1562, he requested that the answer which Knox promised, should be in writing. Knox, however, at the time, paid no other attention to such solicitations than by giving from the pulpit a verbal reply, to the evident disappointment of Winzet and his brethren, at "getting na answer in wryt, but waist wynd agane." These Tractatis, in which he had "soundit the trompit of God's word, in three wrytingis according to his [Knox's] preching on sindry dayis,—and that very schortlie, as it had bene be three sindry soundis blawin almaist at ane tyme," were committed to the press on the 21st of May, and on the 24th, he added the third Tractate, occasioned by the tumults in Edinburgh on that day.

The publication of these "Certane Tractatis," in May 1562, we may suppose, excited more than ordinary attention. The zeal and freedom with which he inveighs against the scandalous ignorance and corruption of the popish clergy, with their neglect of professional duty, comparing them to dumb dogs, lazy mariners, and sleeping helmsmen in the time of danger,—and likewise against the rapacity of the nobles, the unwarrantable claims of the protestant ministers, and the hypocrisy of numbers who had embraced the new opinions from the most selfish motives,—could not have been acceptable to either party. Bishop Keith and other writers, not aware of the existence of Winzet's "Last Blast of the Trumpet," supposed that the "Certane Tractatis" was the work to which Bishop Lesley alludes as having been seized in the printing office. But the publication of that work in May, and the report that he had another in the press, may have led to the suppression of both, in the beginning of August that year, by the civil magistrate, while it also had the effect of forcing the author to leave his native country. The particulars of this occurrence have been detailed with some minuteness by Lesley, in his History of Scotland. After mentioning Winzet's Buke of Questions in terms of high commendation, he alludes in particular to Knox having undertaken to answer

them, but that, sensible of his utter inability to do so, he, from the pulpit, on successive days, endeavoured to persuade the people that he had an extraordinary call to the ministry. Lesley then proceeds to state that the protestants were so enraged against Winzet, when they heard he intended to publish an expostulation addressed to the nobility, on Knox having broken faith with him, that they resolved in a summary manner to interrupt its progress, to seize the author, and subject the printer to a heavy penalty. For this purpose, he says, the magistrates of Edinburgh, with their officers, broke into the printing office, seized the copies of the work, and dragged the printer, John Scott, to prison; while Winzet, whom they chiefly desired to lay hold of, meeting them at the door of the office, escaped in disguise, to the great joy of his friends and the disappointment of his enemies.[14]

"The Last Blast of the Trumpet," was undoubtedly Winzet's latest publication before leaving Scotland, and it seems very evident that it was the identical work of which the printing was thus interrupted. It is dated July 31, 1562, two months subsequent to the "Certane Tractatis;" and the only copy known to be extant, is a fragment of five

---

[13] Another Popish writer, Nicol Burne, in his "Disputation concerning the controversit headdis of religion, &c." printed at Parise, in 1581, 8vo. has a chapter entitled, "Of the calling of Knnox and the fals Ministeris of Scotland." He refers in particular to Knox's defence of the validity of the Protestant Ministry, in the pulpit, and says "sua that being demandit of [him be] the reuerend father Maister NINIANE VINGZET nou Abbot of Ratinsburgh of his authoritie, he ansuerit that he vas extraordinarilie callit euin as vas S. Johne the Baptist, And this he ansuerit in publik befoir the peple: Bot privatlie he scheu himself to be so called in ane vther maner, that is be gunnes and pistolis, &c." (fol. 128.)

[14] "Haec res NINIANO WINZETO maximam apud Haereticos invidiam conflavit. Unde cum audirent illum jam apud Typographum calere in libro excudendo, quo cogitarat cum KNOXIO de fide violata ad nobilitatem expostulare (hac sola ratione putabat haereticos ad responsionem posse elici) consilium ineunt de opere disturbando, Winzeto capiendo, Typographo mulctando. Magistratus cum satellibus irruit in Typographiam, libros, quos reperit, aufert, JOANNEM SCOTUM Typographum bonis mulctatum in carcerem abripit; sed WINZETUM, quem tantopere cupiebant, prae foribus Magistratui occurentem, quod incognitus elapsus fuerat, dolent haeretici, rident Catholici." (Leslaeus de Origine, Moribus, et Rebus Gestis Scotorum, p. 584. Romae, 1578, 4to.) It is highly probable that Scott's licence was taken from him, as no books printed by him for a considerable time subsequent to 1562 are to be met with.

leaves, which breaks off abruptly, thus rendering it extremely probable that it was never completed.[15] Although neither of these works has any printer's name, it is certain from the typography and wood-cut ornaments, that they issued from the press of John Scott. As typographical curiosities, therefore, the appearance of the original has been closely imitated in this re-publication.

Winzet, in his flight from Scotland, took "the occasion of a ship that was bound for Flanders, where he safely arrived, and stayed for some time at the university of Louvain."[16] During this residence, while he occupied himself in translating the works of some of the Fathers, which he considered to bear upon the matters then in dispute, he also, straitened as he was in circumstances, set about the publication of his Buke of Fourscoir-three Questions. It contains an address "to the Christiane Reider," from Louvain, 7th October 1563; and a postscript, addressed to John Knox, reminding him of his promise to answer the work, dated on the 27th of that month, when the printing of the volume was completed[17]—summing up the whole with this exclamation, "*Och for mair paper or pennyis!*"

It is quite evident that Knox intended to publish an answer to Winzet's Questions, and to defend the validity of the protestant ministry, but that more important matters prevented him carrying such an intention into effect. In the narrative of his Reasoning with the Abbot of Crossraguell, printed at Edinburgh in 1563, he adverts to the circumstance of the papists denying the lawfulness of the reformed ministers' vocation, and says, "But, my Lorde, perchance, requireth miracles to prove our laughfull vocation. *For so doeth Winzet, procuter of the Papistes.* To bothe I answer, that a treuth by itself, without myracles, hath sufficient strength to prove the

---

[15] The original is in the Library of the University of Edinburgh, in fair preservation, bound with Winzet's "Certane Tractatis," and a MS. copy of the Questions, (See Note 12,) written undoubtedly at the time, and not transcribed from the printed edition. The volume was presented to the Library by William Hog of Hercus, in the year 1700.

[16] Mackenzie's Lives, vol. iii. p. 149.

[17] The original is in small 8vo. printed in Italic type, A to H 4 in eights, or 60 leaves not paged. The date 1563, on the 13th line of the title page, is an evident blunder for 1561-2.

laughful vocation of the teachers thereof; but miracles destitute of treuth have efficacie to deceave, but never to bring to God. *But this, by the grace of God, shalbe more fully entreated in the answer to Winzetes Questiones thereupon.*"[18] In a later work, entitled "Ane Breif Gathering of the Halie Signes, Sacrifices, &c. translatit out of Frenche into Scottis be ane faithful Brother," printed at Edinburgh in 1565; the translator also alludes to the recent publication of the 83 Questions, and assigns as one reason for this translation, that as "the tractat is sa proper and perfite an answer to syndrie of the said Winzet's Questiounis," he had therefore "causit this litle buike be set furthe in our Scottis toung to make the treuth knawin to all our countrie men that hes not the knawlege of the uther leid [language], *and that it may be partely ane answer to Winzets Questiouns quhil the compleit answer be prepared for the rest.* Sua that in my judgement, Papis men sal not haif greit occasioun, God willing, to brag thaim self in this behalfe."

The publication of the Buke of Fourscoir Three Questionis, was speedily followed by his translation of the well-known work of Vincentius Lirinensis, on the Antiquity and Truth of the Catholic Faith, which he dedicated to Mary, Queen of Scots.[19] Both these works were printed at Antwerp in 1563, and form part of the present volume. They furnish curious specimens of our vernacular language at the time, being written in a plain and homely style, for which Winzet showed a marked fondness. Addressing Knox, who wrote English with great purity and terseness, he says, "Gif ze throw curiositie of novationis hes forgot our auld plane Scottis, quhilk zour mother larit zou, in tymes cuming I sall wryte to zou my mind in Latin, for I am nocht acquaintit with zour Southeroun."

Winzet translated for the benefit of his countrymen, other "Tractatis, written by ancient Fathers many years ago." Some of these were pro-

---

[18] Fol. 8 of "The Reasoning," &c. Edinburgh, 1563, reprint 1812, 4to.

[19] In small 8vo. printed in Italic letter. A to I 4 in eights, or twelve leaves of title and dedication, and sixty leaves of text. Winzet probably was not aware that the work had been more than once translated into English. See Ames's Typogr. Antiq. by Herbert, vol. iii. pp. 1575, 1600, and 1796.

bably also printed at Antwerp, although no copies are known to have been preserved. In the marginal notes to the first of his 83 Questions, he refers the Christian reader to Vincentius, "newlie put in Scottis," being the work just alluded to. In like manner, on the second Question, he says, "Reid for this quaestioun the sext buik of Optatus, putt in Scottis, with utheris tractatis for this purpose." And on the third Question, he says, "Quha pleiss to reid Tertulliane de Praescriptionibus adversus Haereticos, newlie putt in Scottis (quha wrait about 1400 zeris passit,) sall knaw quha is now a Catholik, and quha is an haeretik."

Another work translated by Winzet, was a discourse by "Renatus Benedictus, concerning composing Discords in Religion," which was printed at Paris, 1565, 8vo,[20] but no copy of the book itself has been met with. The author, René Benoist, was in the train of Mary Queen of Scots, when she arrived from France in August 1561; and he remained in Scotland, for two years in the capacity of preacher and father confessor to the Queen. An Epistle to Knox and the rest of his brethren, written by him while at Holyrood, in December 1561, was translated from the Latin, "by ane certane Frier," but whose name is not mentioned by David Fergusson, the first Protestant minister of Dunfermline, in his Answer to it April 1562, which was printed at Edinburgh in May 1563.

In the year 1565, Winzet, we are informed, proceeded from Flanders to France, and took the degree of Master of Arts in the University of Paris; and he taught philosophy there with great applause, in the year 1569.[21] It is also stated that he was chosen three times Procurator in that University; but the period of his residence in Paris, has not been ascertained. In the course of his varied life, he appears to have gone to Italy, and it was perhaps upon the recommendation of Bishop Lesley, that he obtained the favour and patronage of Pope Gregory XIII. In the year 1576, the abbacy of the Scotish monastery of St. James, Ratis-

---

[20] Ames's Typogr. Antiq. by Herbert, vol. iii. p. 1614. It is also mentioned by Dr. Mackenzie under the same title, among Winzet's works, vol. iii. p. 156.

[21] Dempsteri Hist. Eccl. p. 569.

[22] Mackenzie's Lives, vol. iii. p. 149.

bon, having become vacant by the decease of Thomas Anderson, this office was conferred on Winzet by the Pope. Upon his appointment, he set himself sedulously to discharge its duties, and besides introducing a stricter observance of monastic discipline, he renovated the buildings which were much dilapidated, and secured for the monastery various privileges,[23] at the time when Bishop Lesley obtained from the Emperor Rodolpus the Second, an edict, dated October 8, 1578, for the restitution of the Scotish monasteries in Germany.

In this situation, Winzet, who had received the degree of Doctor of Divinity, continued his literary labours, and published two elaborate works, which were highly commended at the time.[24] They were printed together at Ingolstadt in 1582, the one, called The Scourge of Sectarians, was on the subject of Obedience to the Civil Magistrate; the other, written "rudi penicello," was in answer to Buchanan's Dialogue, "De Jure Regni apud Scotos."[25] Neither of these works is likely to excite much

---

[23] "At Ratisbon, there is a monastery of St. James, a Scots Benedictine. The pretence of Benedictines coming from Scotland to Germany in the 12th century, and erecting that monastery, was to entertain Scots pilgrims, who travelled through Germany to the Holy Land. But after pilgrimages and crusades ceased, Scots, English and Irish monasteries remained for another purpose. Great Britain is the country, the loss of which the Pope seems most to regret, and which he uses every possible means to recover to Catholicism. For this purpose, secret Romish missionaries are employed, and monasteries are made seminaries for qualifying the children of British or Irish Catholics for such missions, and for secretly sowing the seeds of popery. Immediately after the Reformation, the Benedictines got the direction of these missions. See Reineri Apostolatus Benedictorum in Anglia. Duaci 1626." (Extract from Reise van Nicolai. 2 Band. Berlin, 1783, in Dr. Erskine's Sketches and Hints of Church History, vol. ii. p. 6. Edinburgh, 1790–7, 2 vols. 12mo.)

[24] See in particular Gul. Barclaius I. C. de Regno et Regali Potestate, p. 2, 183, &c. Paris. 1600, 4to. Another countryman, David Chalmers, in his work "De Scotorum Fortitudine, &c. Paris. 1631, 4to. styles Winzet "doctissimus Theologus."

[25] The title runs thus; "Flagellum Sectariorum, qui Religionis praetextu seditiones iam in Caesarem, aut in alios orthodoxos Principes excitare student; quaerentes ineptissimè quidem Deóne magis, an Principibus sit obediendum? Accessit Velitatio in Georgium Buchananum circa Dialogum, quem scripsit de Iure regni apud Scotos. Niniano VVinzeto, Renfroo, S. Theologiae Doctore, et ad Sancti Iacobi apud Scotos Ratisponae Abbate, Autore.

"Summam suarum vtriusque libelli rerum secundae paginae continent. Quibus omnibus

interest at the present day, although a learned prelate, when he remarks that "the kingdom of Scotland has never wanted able advocates to plead in defence of monarchy," has added, "The first man that drew his pen against Buchanan was Ninian Winzet, a Popish schoolmaster at Linlithgow, who was afterwards banished for writing against the Reformation, and was at last made Abbot of a Scotch Monastery in Germany. He called his book *Velitatio* in Geo. Buchananum circa Dialogum, &c., and showed himself as great a master of the imperial law as of critical learning."[26]

In the list of the Abbot's works, Dempster, along with "In D. Paulum Commentaria, lib. i." has enumerated, "Epigrammata, lib. i. Poemata, lib. i." It might perhaps be difficult to enlarge these "books" by the addition of any other verses than the lines subjoined to Vincentius Lirinensis (at page 182 of this volume,) and the commendatory poem addressed to Bishop Lesley in 1578.[27]

At length, Winzet, having enjoyed for a period of sixteen years, the peaceful retirement of a monastic life,[28] died at the advanced age of

---

additus est in fine utriusque, rerum praecipuarum index copiosissimus. Rogate, quae ad pacem sunt Jerusalem. Psal. cxxi. Cum gratia et priuilegio Caesareae Maiestatis.

"INGOLSTADII: Ex Officina Typographica Davidis Sartorii. Anno M. D. LXXXII."

In 4to. pp. 284, inscribed by the author, "Illustr. et Seren. Principi ac Domino, Domino Gvilielmo, Comiti Palatino Rheni, superioris et inferioris Bauariae Duci," &c.

"VELITATIO IN GEORGIVM BVCHANANVM circa Dialogum, quem scripsit de iure regni apud Scotos. Eodem Niniano VVinzeto, Renfroo, S. Theologiae Doctore, &c. Autore. Domine saluum fac regem, et exaudi nos in die, in qua inuocauerimus te. Psal. xix. Ingolstadii, ex Typographia Davidis Sartorii. Anno M. D. LXXXII."

The dedication, "Illustr. Seren. Principi ac Domino, D. Gulielmo, Comiti Palatino Rheni, ac vtriusque Bauariæ Duci, &c." is dated, Ratisponae, Idibus Maij 1581.

[26] Nicolson's Scottish Historical Library, p. 39, Lond. 1705, 8vo.

[27] "De Jo. Leslæo Episcopo Rossensi adversis rebus in dies magis inclarescente, Niniani Vuinzeti, Monasterii Scotorum Ratisbonensis, Abbatis, Decastiction." (De Origine, Moribis, et Rebus Gestis Scotorum. b. 4. Romae, 1578, 4to.)

[28] F. Bonifacii Strachani Monasterii Scotorum Sancti Jacobi ordinis Sancti Benedicti Ratisbonae Descriptio, 1684. p. 97. 4to. MS. in Advocates Library. Dempster and other writers were ignorant of the period of the Abbot's death. His words are; "Quando obierit, aut quando Abbas sederit, et an in Germania excesserit, an in patria, pro comperto non habeo."

seventy-four, on the 21st of September 1592. A monument was erected to his memory, with the following epitaph, expressing the regard that was entertained for his piety and learning.

D. O. M.

NINIANUS WINZETUS, SACRO-SANCTAE THEOLOGIAE DOCTOR, VIR PIUS ET ZELOSUS MONASTICAM HIC DISCIPLINAM RESTAURAVIT, MULTAQUE VERBO, SCRIPTO, ET VITAE EXEMPLO AD AEDIFICATIONEM PROXIMORUM PRAESTITIT, QUI POSTQUAM HUIC MONASTERIO SEXDECIM ANNOS SUMMA CUM LAUDE PRAEFUISSET, AC SUCCESSOREM CANONICE ET LEGITIME SIBI PROSPEXISSET, TANDEM XXI. SEPTEMBRIS ANNO CHRISTI MILLESIMO QUINGENTESIMO NONAGESIMO SECUNDO, AETATIS VERO SUAE SEPTUAGESIMO QUARTO, PIE ET PLACIDE OBDORMIVIT IN DOMINO.

Certane tractatis for

Reformatioun of Doctryne and maneris, ſet furth at the deſyre, ād in ye name of ȳ afflictit Catholikis, of inferiour ordour of Clergie, and layit men in Scotland, be *Niniane* Winzet, *ane Catholike Preiſt borne in Renfrevv.*

☞(✻)☜

¶ Quhilkis be name this leif turnit ſall ſchaw.

Murus aheneus, ſana conſcientia.

Edinburgi. 21. *Maij.*
1562.

☞ THE FIRST

ANE Exhortatioun to the maiſt excellent and gracius Souerane, Marie Quene of Scottis. &c. To the Biſchoipes, and vtheris Paſtoris, and to al thaim of the nobilitie within this hir graces Realme: For vnfenzeit reformation of doctrine and maneris, and for obtening of licence, to propone in wrpt to the Precheours of the Proteſtantis, certane Artyculis twching doctrine, ordour, and maneris approuin be thame.

THE SECVND.

THRE Queſtionis, twching the lauchful vocatiõn of Johne Knox, & his brether Precheours to the Proteſtantis, in Scotlande: quhilks ar in noumbre the xxxiii. xxxiiii. ād xxxv. of the four scoir thre queſtionis proponit to thaim be the ſaidis Catholickis, togidder with thre wrpttingis deliuerit to ye ſaid Johne: quhairin is replyit aganis his anſueris maid to ane part of ye ſaid thre questiõis.

THE THIRD.

ANe declamatioun to the honourable Proueſt Baillies, and Counſell of Edinburgh, for the obſeruatioun of the glaid ſolemniteis off the blyſſit Natiuitie, Circũciſioun, Epiphanie, Reſurrectioun, and Aſcenſioun of our Saluiour, with the feiſt of Witſonday: haiſtelie maid one Paſche twiſday. *Anno.* 1562. Quhẽ thair apperit ane daingerous ſeditioun in Edinburgh, throw calking of the durris on euery ſyde: as efter ſall follow.

Dominus mihi adiutor, non timebo, quid faciat mihi homo.

¶ The first Tractat to the Quenes Maiestie, Pastouris, and Nobililitie.

EFTER that we thy graces humill Subditis, Marie maist excellent and gracius Quene, be our small Jugement hes considerit the stait of this thy Realme, at this present, twechíng religion (quhair vpõ the weilfair thairof is onely groundit) can esteme it, to na thing mair lyke, thã to ane schip in ane dedely stormе, enforsed be contrarius wyndis, betuix maist daingerus sanddy beddis on ye rycht hãd, and terrible rokkis presenting deth alrady on the left. Quhilk gydit thir mony zeris be sleuthfull Marinaris, and sleipand steirsmen (we mein of ỳ Pastores of the kirk, & in that part of thair pmoueris) is euyl crasit on the schaldis. Quhairat sũ effrayit, and almaist desperat of thair awin and vtheris lyues in the sampn schip, hes pullit the rudder and gouernmẽt fra the formare rewlaris, maist vnworthy yir mony zeris of that name: and be our Jugement fleing fra the sanddy beddis, speidis baith with airis and erect salis, to brek in splẽderis the schip on the feirful rokis. For the quhilk perrel, we now mair effrayit, than we and thay wes for the vther, may not contene vs for na feir of man, sen ỳ mater standis in dainger of our bodeis ãd saulis, bot erhort the latter Marinaris, albeit impatient other of repreif, or aduertisment, to lat down ane gret dele, thair

To the quenes maiesf.

hie ſailis, and hald to wyndwart, returning thair courſe fer by the fürſt ſett compaſſe, and direct it to ſū mair ſure harbery place, than thay fürſt intendit to. To that end we haue collectit, as we mycht foꝛ ſchortnes of tyme, our apperand reſonis, that the paſſage and dew courſe is partlie tyll vs knawin: Erhoꝛting thaim to aſſent to our counſell, or to ſchaw mair plane demonſtratioun of ſtrenthiar reaſonis foꝛ thair interpꝛyſe: oꝛ to be iugeit wylfull and led be ſum phꝛeneſie, & thairfoꝛ not to be hard. Zit ſen the godlye wyſedome of thi Maieſ. hes be ane edict inhibit ony queſtioun oꝛ controuerſie to be mouit in this action foꝛ a tyme, to the end that ſeditioun be eſchewit: we differ to pꝛeſent our ſaid aduertiſment and reſſoning to the craibit rewlaris foꝛeſadis, quhill thy gracious licence be had thairto: quhilk we hope to obtene, our reſſonable deſyꝛis being knawin, alrady preſēt in wꝛyt, as we for ſchoꝛtnes mycht collect to that effect: hoipand ꝑ thay ſall ansueir ẅ mair expeditioun & circūſpect aduiſmēt to ye ſamyn (quhilk thing we maiſt erneſtlie deſyre) fra thay pſaue our reſſonis to be knawin to thy maieſ. And alſo war not ye vrgēt ſchoꝛtnes of tyme ād imminēt dainger of deth afoꝛe our eis, thunderis in our earis to hald ād defend vs but delay fra the rolkis of errour, hereſie, and manifeſt ſeditioun in this thy Realme, manaſſing alrady deſtructioun, of zour reuling miſreulit ād miſgydit gouernmēt, Fatheris Biſchoipis ād vtheris Paſtoꝛes, we wald lamēt afoꝛe god, & cry foꝛ remeid afoꝛe the warld: Suppoſe vtherwayis foꝛ honour of zour offices we dar not cōtemne zour ſelfis. And albeit ꝑ time be ſchoꝛt, ſūthing of zour pꝛais

Reaſſonis collectit aganis thee laſt reularis intent.

To the biſchopis and vtheris paſtores.

mā we ſpeik. Bot quhidder ſal we begin zour cō-
mēdation & louing at zour haly lyfes, or at zoure
helthful doctrine, we ar doutſū: Sē zour godly
leving garniſit wt chaſtitie, faſting, prayer, & ſo-
britie, be ẏ worthi frutis yarof (quhat nedȝ mair)
is patēt to al mā. Zour m̄chādrice, zour ſymonie,
zour glorious eſtait, zour ſolicitude be mariage,
efter to haif brocht ẏ baronis to be impis of zour
poſteritie, & witneſſing in all aiges to cum of zour
godlines, quhay ſpeikis not of it? Zour libera-
litie to ye pure, zour magnific Collegeis of godly
learnit i zour cūpanie, zour nuriſſing of pure ſtu-
dentis, of ryche ignis able efter to reull ye kirk
of God, in helthfull teachemēt, all cuntreis and
Collegis dois deplore. Zour godly & circūſpect
diſtributiō of beneſices, to zour babeis ignorātis
& filthy anis, al Ethnik, Turk, & Jow may lauch
at it, ẏ being ẏ ſpecial grōnd of al impietie & divi-
ſiō yis day win ye D Scotland. Zour wyſe, ſaige
& grave familiar ſervāds, void of al vanitie, bo-
dely luſtis, & hereſie, ar ſpokin of to zour prayſe,
god wate. Zour dum doctrine in exaltig ceremo-
neis only, wout ony declaratiō of ye ſamin. And
fer mair keipig in ſilence ye trew word of god ne-
ceſſar to al mānis ſaluatiō, & not reſiſting mani-
feſt errours, to ye warld is knawin. Quhat pt of
ye trew religiō, be zour ſleuthful dominiō & prin-
celie eſtait is not corruptit or obſcurit? Hes not
mony throw ſlak of techemēt i mad ignorāce myſ-
knawi yair deuty quhilk we al aucht to our Lord
god, & ſua i yair pfite beleif hes ſairlye ſtūmerit?
Clles not ye ſacramētis of chriſt Jeſ' pphanit be
ignorātis, & wikit plones, nother able to pſuade
to godlines be lernig nor be leuig? Of ẏ quhilk

Of thare commenda-tioun.

Of thare lybes.

Of thare doctryne.

nūmer,

we confeſſe the maiſt part of vs of the Eccleſiaſti-
call ſtait to haue bene, in our ignorant and iner-
pert zouthe vnworthelie be zow admittit to the
miniſtratioun thairof. Geue thir thingis maiſte
ſpeciall throw ignorance and Auarice be brocht
fra thair puritie: quhate maruell is it, that ma-
teris of les pryce, as of Ymages, the inuocatio-
nis of ſanctis to praye for vs, the prayar for the
ſaulis departit, and mony ſiclyke thingis in ſo-
brietie and learnit ſimplicitie leſum, to be at this
tyme corruptit, and prophanit fra the mynde of
our auncient Elderis, be the ſamyn vices? War
ze cōmandit in vaine of God be the mouthis off
his Prophetis and Apoſtolis to walke attentlie
and continualie vpon zour flok, and knaw dili-
gētlie the ſamyn be face? Or gaif the Princes of
the erth zow zeirly rentis (as the Diſciplis in the
beginnyng, ſauld thair landis, ād gaif the pry-
ces thairof to the Apoſtolis) to the end, that eue-
ry ane of zow, mot ſpend the ſamyn vpon his da-
me Dalida and baſtard browis? And albeit it
chance oft to the infirmitie of man, that he fal on
ſleip, quhē he ſuld eraſt walk, ād he gevin to paſ-
tyme, quhē he ſulde maiſt diligētlie labour: Bot
zit O mercyful god, quhat deidly ſleip is this, that
hes oppreſſit zow, that in ſa gret vproir, tumult,
& terrible clamour, ze walkin nocht furth of zour
dreme? And in ſa gret dainger of deth, ze haif na
regard of zour awin lyues nor vtheris? Awalke,
awalk we ſay, and put to zour hande ſtoutlie to
ſaif Petiris ſchip: For he nother ſlepis nor ſlum-
meris, quha behaldis al zour doingis, and ſeis

Ezechie. 33.
Actu. 20.
Proue. 27.
Of the diſponyng off thare rentes.
Actu. 4.
Pſal. 120.
Hebre. 4.

zoure thochtis: bot ſall require the blude oute of zour handis, of the ſmallaſte ane that ſall perise throw zour negligẽce. Bot the tyme not permitting vs to ſpeik ferder in this mater, occaſiõ prouokis vs to ſchaw ſũ thing to zour honouris, O worthy Nobilis, of ilke degre withi this realme: and that in hope of reformatioun in all thee partis of Godis kirk. The ſpeciall rutis of all miſcheif we ſuſpect nocht zour prudent nobilitie to myſknaw, to be ỳ twa infernal monſtris Pryde and Auarice: of the quhilkis vnhappelie hes vpſprung the electioun of vnqualifeit biſchopis and vtheris paſtores in Scotland: And that laitlie, as we cã collect, within thir hundreth zeris, in the gret deſtructioun of the trew religioun off chriſtianis, and in prouocatioun of Godis wraith contrare vs. For afore thay dayis, na man gentle nor vther for feir of conſcience, ãd dout of his inhabilitie, wald reſaue ye office of ane paſtour, quhil he wes almaiſt compellit thairto. Ane witneſſing of the ſampn may be the ceremonie obſeruit be mony now in hypocriſie, *Nolens volo.* And zit we may nocht dout of the lauchfull ordinatiõ ãd auctoritie of al: as we may not of our lauchful ſouerane be name. For i doutig thairof, quhat ellis is it, bot to plant but rutis of ordour, ane manifeſt confuſion & vter extermínion of this realme: ſetting vp ane peple heidles left of God, as thee Prophetis ſpeikis, *Abſq; rege, abſq; lege, & abſq; ſacerdote:* that is without ane king, without ane law, and without ane preiſt? Bot geue ony ſpote, or blek be in the lauchfull ordination of our paſto-

Eze. 3. *and* 33.

To ye nobilitie.

Ecclia. 10.

I. *Timo.* 6.

Oſe. 3.

2. *Para.* 15.

tozes: we maye nawayis of reasone, bot impute that cryme to the hie repzoche of zour nobilitie. Call heirfoz to remembzance, we beseik zour humanitie, that zour selfis on lyue togidder wt zour Eldaris in the lait aige fozesaid, fra the lawaste to the hieast degree, to haif bene the inventaris, nurissaris, and Simoniacall merchandis of the sampn mischeif, playand to zour inferiouris the part of lippit Giezi in this mater, sayād: Quhat wyll ꝑ geve me. And to the kingis of this realme (bot god impute not that to zow and zour posteritie playande the part of Symon his companzone, sayand, schir, quhat sall we geve the? And sua ze nobilis specialie, & zouris lait ꝓgenitours blyndit be carnal effectioun of zouris babis, bzether, oz vtheris freindis, oz be Auarice, hes destroyit the trew religioun and triumphand kingdome of Chziste, sa fer as ze mycht: putand in the place of godly Ministeris, and trew successouris of the Apostolis, dū doggis. Quha foz the maist part in extreme dainger of thair maisteris houss the kirk of Chziste, quhair ennimeis ar without and within, dar not only nocht barke, bot maist schamefullie poyit with staff & sting, dar nother quhzyne noz quhynge. Bot of the rigour to thee pure dune on zour awin landis, and of the appzopzying ye kirk lādis wt vtheris dewiteis thairof, to zour awin kechingis: of the depaupering thee tennentis be zour fewis, augmētationis & utheris exactionis: oz of the schuiting of honeste men fra thair native roumes, be tytle off zoure newe quhirlie fewis, tyme seruis not to schaw. Heirfoz

The Symonie off thee Nobilis.

4. Reg. 5.

Actu. 3.

Of the rigour done to the pure.

ſen be his iuſtice god puniſſis oftymes, in ye ſa- Sapi. II.
myn thing, quhairin man offendis: That ſū off Of ye plagis on thee
zour houſſis hes bene laitlie, aluterlie deſtroyit, nobilitie.
and put out of memozie: And the vtheris deiec-
tit to pouertie, is not that ye iuſtice of God? And
that vtheris degenerat fra ye auncient nobilitie
of thair Eldaris, be fallin in extreme ignozance
of god, and in obſtinat ſtubbirnes to leir ſinceir-
lie his law, oz walk thairin zoꝛme to yair knaw-
lege: bot hauād regarde to ye wrek of this warld
oz luſtis of thair bodyis, leuis as Epicurianis,
but faith oz luſe to god oz man. And vtheris cō-
trarie reioyſes to be callit Goſpellaris, and cun-
ning in Scripture: quha rzſt vp in hie curioſitie
of queſtionis, and (as apperis tyll vs) in mani-
feſt errours and prezumption, makis of the goſ-
pell ane takin craft but ferder practiſe off godis
law in deid. Quha albeit thay cry out faſt vpon
Idolatrie: zit thay ar na les thā the vtheris de-
generat ignozantis abone ſpecifeit, as wikit E-
thnikis, and bund ſubditis to ȳ monſtrous ydo-
latrie of Auarice, neuir intendand to clenge yair
handis of ye kirk rentis, noz of ye blude āð ſueit
of the pure anis, ſpurrande faſt vtheris to refoz-
matioun, bot in deid neuir refozmand thaim ſel-
fis fra the ydolatrie of Auarice: neuir change-
and in this daingerus battel of religioun, thair
babis with men, thair ignozantis with learnit:
except in ane clokit maner to ſuſtene ane Miniſ-
ter, quhare thzee hundzeth rycheſ pure wes ſuſ-
tenit afoze. O Immoztall God, quhy perſaue
ze nocht thir thzee plaigis to be the ſcurge of thee

diuine iuſtice for zour former impietie, ād deuiliſche ſimonie? Sen ze and zour laſt forefatheris in the wyldſū way of this daingerous lyfe cheſit zour ſelfis ſa blynd gydis: quhate meruell is it, that ze ſa lang indurat but repentance, be fallin in the pot of ignorāce errour or vice? Quhy clenge ze not zour hart & handis fra ydolatrie, quha be toung cōdamnis ydolatrie ſa mekle? Sen god geuis vs libertie efter our vnderſtande frelie to think: ſall this zour ydolatricall auarice ſtuaid our cōſcience (albeit we be ruid of letteris ād iugemēt) that ze intend only to trampe doun ydolatrie, and ſet vp Chriſtis kingdome? Or thate zour forbearis quha diſtributit thair awin iuſte geris and landis to exerciſe the louing of god, ād to ſuſtene the pure, to haue bene ignorantis off god ād ydolatouris: And zow (ſaiſing zour dew honoris we ſpeik) quha rugis, as ze may, fra god & al godly vſe, to zour awī kechingȝ: to be ȳ trew Diſcipulis of Chriſte? Na na, trewlie: ſen ye veritie pronunces this: N*on poteſtis deo ſeruire & mammone.* And againe, N*iſi quis renunciauerit omnibus quæ poſſidet, non poteſt meus eſſe diſcipulus.* Nochtheles we ſtaue mony amāgis zow (to god be gloze) quha with humil ſpirit, wald flee fra al Idolatrie, ſuperſtition and abuſe: and ſiclyke fra errour, hereſie, and curious preſumptioun vb vaine babling: and practiſſis the law of god, leuing ſobirlie, godlie, and iuſtlie. To quhome we committ this regiment: *Qui ſe exiſtimat ſtare, uideat ne cadat:* As we do to the warldly ignorantis abone ſpeciſit, this vther of the Prophet: N*olite fieri ſicut*

with ydolatrie, with ane ſimple.

Luc. 16.

Luc. 14.

I. Cor. 10.

Pſal. 31.

equus & mulus, in quibus non eſt intellectus. And as we haue ſchawin ſum thing, as we may for tyme to our Paſtoris, exhortyng thame to reformatiõn: ſwa we ſuſpect nocht zoure gentle humanitie, zee Noble potẽt Lordis, Baronis, & vtheris quhat ſumeuir of the Nobilitie of Scotlande, to be offendit with vs zour pure anis, bot our Souerane Ladyis fre liegis, to zet in vnfenzetlie the veray ſelfis affectionis of oure myndis, as in thee boſũis of yaim mony wayis deirbeluſit: ſẽ we of the law ſorte ar to gidder with zour excellence, in the ſamyn ſchipe of thee commoun welth of this realme, participant conforme to oure ſmall part of all proſperitie and aduerſitie thairof. And thairfor of nature and of conſcience ar mouit to wys gude to al in the ſamyn. And zit we attempt this mair bauldlye, that we ar compellit be ane part of zour nobilitie and zoure Prechouris, as we efter ſall ſchaw.

Bot to thy Maieſtie maiſt excellent Souerane we returne, beſeikand maiſt humlie thy G. and thy nobilis foreſaidis, to impute nocht that tyl vs as a falt, that we ſpeik in ye cauſe of God ſa frely: deſyrande licence that we may but iuſte offence of ony perſoun, ppone in wryt to the prechouris of thaim callit the congregatioun, thay thingis quhairin ſpecialie we ar offẽdit, twecheing doctryne, ordour and maneris approuin bee thaim: to the intent that all errour ãd abuſe being cuttit away, we al õ baith ſydis mot knaw ỹ veritie and glaidlye ãd vnfẽzeitlie embrace the ſamyn, as the deir belouit dochter of God.

To ye querues maies.

The petitioun to ye worpitaris.

Twa causis of ye petitioun.

The quhilkis we set furth for twa causis. The ane is, that we intending to be faithfull chriſtianis, and reddy to ſuffer thy graces lawis for ony cryme committit be vs, ar compellit other to affirme in religioun afore man contrare our conſcience: or to be incarcerat or exilit, and haldin be the warld as Infidelis, Heretykis, apoſtatis, or wikit perſones vnworthy the companie of chriſtianis: And i yē mein tyme at ſic extreme pouertie all we of the clergye, that we ar almaiſte loſit w out ony mercy of mā. The vther cauſe is: that we being of ſmal learning, and zit laith to be hypocritis to our cōdemnation, hes lang abydit for reſſoning of the Biſchopes, Theologis āð vtheris weill learnit tyl ane godly reformation rycht neceſſare. Quhilk thing not cūande to paſſe, bot mair cure had of the kechyng nor of the queir, we may nawayis langer contene vs, bot expreſſe on al ſydis, as we think: referring our iugemēt to ȳ haly catholik kirk and that without eloquence or manly perſuaſion, of ye quhilk we haue lytle regarde in reſpect of the diuine veritie: knawand yat lyke as ane beutiful perſoun is luſtie aneuch in ane ſobir rayment, that ſa is the veritie in ane ruid ſtyle. Bot ſen this controuerſie and tumult, O gracius Souerane, cūis but dout of the formare iniquitie, and contempt of God in vs, and our forbearis: quha of his gudnes beſydis * his mony maiſt excellēt giftis geuin to the amangis al Princis, hes geuin to thy hienes ane maiſt excellēt of all: in ȳ preſeruing to this day thy bewtifull body & ſaule, fra al ſpot of notorius cryme

☞ *

in ony of baith: We may not, bot erhort the our maist excellent Souerane to haue ye gudnes of thy God in memorie intēdyng be his grace to pseuere sa to the ende, walkande and panceand in his lawis day and nycht. Quhilk thing consistis nocht in the reidyng of mony cheptours (albeit that be profetable to ane humill mynde) bot in haly feir, trew faith wyrkād be charitie: quhair on dependis sure hope of temperal prosperitie, & blys eternall. For the kingdome of god is nocht * in word bot in worke. Bot because gret cōtrouersie is new for the dountraping of Idolatrie: to ye outruiting of ye quhilk we beseik thy princelie Maiest. maist effectuslie. for ȳ luse of Christ (quhome in word we all profesſe) to bent vp thy mynd maist ernestlie: sen that is the salt, quhair with the maiestie of God is maist greuouslie ofkendit. For albeit mony in thir dayis hes laborit to abolise, and pull the samyn mercyles vp be ye rutis, and erd the leist memoriall thairof oute of the mynd of man: and in the name of it in thare greif, hes destroyit mony thingis nawayis ydolatricall: Zit thay left to thy victorious hand amang vtheris mair smal, thre of the gretast ydolis but controuersie vntwechit, verray ydolis in deid, ze, ȳ rute, top, & body of all vtheris ydolis. Of the quhilkis ane we haue schawin the monstruus Idoll of Auarice: ib the quhilk the Princes of the erd maist cōmonlie cōmittis Fornication. To the end that thy Maiest. be neuir thairwith pollutit, nother in Ciuill nor Eccliastical effaris, euery day we pray war in thy mynde the

The soum of our christiane religioun.

I. Pet. I.

Galat. 5.

I. Timo. 4.

I. Cor. 4.

* ☞

Of ydolatrie.

Thre ydolis lefte zit vntwechit.

The ydoll of auarice.

3. Reg. 21. Act. 5.

hiſtorie of Naboth, of Ananias, and Saphira, praying that wikit perſoun quhatſūeuir, quhay wald defyle thy conſcience ād faime thairwith, haiſtelie to returne to oppin repentance: or to haue the reward of wickit Jezabell in exemple and terrour of vtheris. The ſecunde idoll is, the wickit dum paſtour: of the quhilk we mak thre kyndis. Sum for ſaying only to our ruid reformearis: *My maiſteris zour doctryne pleſis vs*: hes libertie to bruke the kirk rentis, and leue als dum in godis cauſe, as ony fiſche in the watter, and in mair licentius lyfe, than euir thay did afore. Ane vthir ſorte ſtartis vpe faithles, euery zeir embraiſſyng ẏ gret brak the faith of the ſtarkaſt pty. And vtheris for not ſaying this ane word: *My maiſteris vs lufe zou and zour doctryne*: ar depoſit of thair ofices, denudit of thair rentis: & ẏ apperandlye be the pmiſſioun or erar reuenge of god, ſen thay being afflictit, hes na compūcitioun nor dolour of yair former necligence, nor intent to reformatioun, bot only luckis bakwart ẏ the Iſraelitis to thee potis of fleſche in Egypt: that is to thare former licentius leuing. Quhilk ſort ar les profitabyll to godis kirk, than wes Lothis wyfe to him, efter yat ſcho wes turnit in ane ſtane of ſalt.

The Idoll of the dum Paſtores.

Zacha. 11. the kindis of yis idol at yis preſent.

The thrid Idoll and werſt of all is the fals Prechour ſittand in the temple of god ſchawād him ſelf (as S. Paule ſpeikis of his maiſter the Antichriſt) as he war god: that is exaltit in the cōſait & cōſience of mā, and eſtemit to haue that pfectioun that he can nocht nor may nocht lie.

The Idoll of the fals Prechours. 2. Theſſ. 2.

Thir three Idolis be the mycht of thy Maieſtie and bauld aſſiſtence of thy nobilis ād trew Paſ-

tozes, being with the speciall grace of god, anis in yis yi realme suppᵖlit: we dout not bot al Idolatrie, quhilk is now in controuersie in religion, be men of mein learning, amang al peaceble mē, salbe pacifiit be small labouris, to ane godly cōcorde. We speikād frelie in the cause of our god to his glore, ād in feruent zele, efter our small iugement, to the weilfair of thy maiestie, nirt efter god to vs thy trew Subditis maist deirbelouit in erth, suspectis na godly persoun to be offendit with vs. For geue we had kepit langer silence, we ferit baith the offence of our god, and our cōscience to be smotit ꝥ the cryme of lese maiestie, for not assisting to the veritie, in this daingerus tumult. Farder sen all man hes this word reformatioun in mothe, willing to reforme vtheris: that al man haue iuste occasioun also to reforme ane, that is him self: We maist humelie and ernestlie beseikis thy Maiestie, maist gratious souerane for the supporte of vtheris, ād euery ane within this realme quha vnfenzetlie lufis God, and ane godly reformatioun, to luke in the mirrour vnderwrittin set vp be the finger of God, & ye mouth of his haly Prophet Ezechiel: quhair in euery stait may see his smot, and haue iust occasioun to reforme hym self first, and thairefter be mair able to help his nychtbour or inferiour. The spirit of Jesus Christe our only Saluiour & mediatour mot conuoye the hert of thy Maiest. & al christiane Princes ꝥ zour Subditis in euery degre, to behald attentlie euery day ꝥ sampyn mirrour, & to purge & weschе all smotis erynesit be it. Amen.

Ane cleir Mirrour for the Reformatioun of all Eſtatis. Ezech. 22.

To all Eſtatis.

THE wꝛꝺe of the Lꝛꝺe come vnto mee, ſaying thow Sone of man, the houſe of Iſraell is turnit into dꝛoſſe, oꝛ rouſt. Al thay that ſuld be tin, Irne, ād led, ar in the fyꝛe becum dꝛoſſe. *&c. And a lytle efter,* thow art ane vnclene land, quhilk is not raynit vpō in the day of the creuell wꝛaith. The Pꝛophetis that ar in it ar lyke ane lyone roꝛyng and takand ꝯ pray: thay haue deuorit ꝯ ſaulis, thay haif reſauit ryches and gloꝛe, & multipliit the wedowis in ye middis of it. The pꝛeiſtis of it hes contemnit my lawe, hes defylit my Sanctuarie, betuix the haly, and the vnhaly, thay haue had na difference: and fra my haly dayis thay haue turnit away thair Ein: And I wes vnhallowit in thee middis of thaim. The reularis in the middis of it, ar lyke woulfis rauiſching yair pꝛay, to ſched blud, to deſtroy ſaulis, & gredelie to ſearce lucre. Bot the Pꝛophetis of it, ſpargeonit thaim with vntemperit moꝛter, ſeing vaniteis, and pꝛopheciing leis vnto thaim, ſayand: The Lꝛd hes ſaid this, quhen the Lord hes not ſpokin. The peple of the land vſit wikit extoꝛſioun and rubberie. Thay verit the pure and nedy and oppꝛeſſit the ſtrainger aganis rycht. I ſocht of thaim ane mā that wald mak vp the haige, & ſet hym ſelf in ye ſlope befoꝛe me in the landis behaif, that I ſuld not vterlie deſtroy it: bot I could fynd naine. Thairfoꝛe I haue pourit oute my creuell diſple-

The gredy prechouris.

The wikit Pꝛeiſtis.

The princes.

Thee fals prechores.

The peple.

The puniſment.

ſour vpon thaim, in the fyre of my wraith haif I ſumit thaim. Thair awin wayis haif I recompencit vpon thair heidis, ſayis the Lord God.

Delyuerit to the Quenes Grace, the 15. of Fabruar. 1561.

THE SECVND TRACTATE.

☞ Geue Johne Knox be lauchfull Minister. the xxxiii. Questioun.

SEn we reid that nane ſuld tak the honour of Miniſtratioun of Godis word ād Sacramentis on him, except he be lauchfullie callit thairto: other be God imediatlie, or be mā haifand power to ꝓmot hym to that office. And ſen we reid nane callit be god ōlie, except ſick as ſchew yair power geuī to yaim be him,* be power of ye ſpirit, or in ſignis & wounderis. Heirfor giue zow, Johne Knox we ſay, be callit immediatly be God: quhair ar zour meruellis wrocht be the haly ſpirit? For the meruellis of woltring of realmes to vngodlie ſeditioun and diſcorde, we adnūber nocht to be of his gyftis: Bot giue ze be callit be man: ze moiſt ſchaw thaim to haue had lauchful power thairto: as ꝯ Apoſtolis ordinatit S. Paule and Barnabas, albeit choſin be God afore: and thay ſiclyke vtheris in the xiiii. of the Actis: and as S. Paule ordinatit Timothe ād Tite, geuand thaim power & cōmand to ordour vtheris: quharin apperis the lauchfull ordinatiō of Miniſteris. Zour lauchful ordination be ane of thir twa wayis, we deſyre zow to ſchaw: ſen ze

Rom. 10. Heb. 5.

* Quhate is menit be yir wordis is efter declarit.

Act. 13. Act. 9. I. Tim. 4. 2. Tim. 1. Titum. I.

renunce and eſtemis that ordinatioun null, or erar wickit, be the quhilk ſumtyme ze ware callit Schir Johne.

Giue Johne Knox be not lauchfull Biſchope, quhow can thay be lauchfull ordinatit be him. the xxxiiii. Queſtioun.

Johne Knoxis answer to this wes I ordinat nane superintendentis nor miniſteris.

GIue he can nocht ſchaw him ſelf ane lauchfull ordinatit biſchope, nocht onlie ane preiſt or inferiour miniſter? quhow can ze Superintendentis or vther inferiour prechouris ordinatit and electit be him not haifand power thairto, iuge zoure ſelfis to be lauchfull miniſteris in the kirk of god?

Quhy ar not the Lordis and vtheris, lauchfull miniſteris as Johne Knox and his Complices. the xxxv. Queſtioun.

His answer heir wes sa schort and obscur yat we vnderstude it not.

GIue Johne Knox and ze affirmis zour ſelfis lauchful, be reſſoun of zour ſcience: and that ze ar pmittit alwayis, giue ze be not admittit, be thay kirkis quhome ze ſerue: Quhy haue ze techit manifeſtlie ane gret errour and ſchiſme in zour congregatioun, contending vo tuith and naill (as is the prouerb) ſu lordis ad gentil me, to haue gretumlie failzeit, miniſtrand zour communioun in tymes bypaſte, to thair awin houſhald ſeruandis and tenentis: ſen the ſaidis lordis and gentilmen being men of ſcience, be thair awin iugement, in that caſe wes pmittit be thair ſadis ſeruandis to y office: quha affirmis yame ſelfis to be ane kirk of god?

The Copie of ane vvrytting delyuerit to Iohne Knox, on tuiſday the thrid of Marche. 1561.

SChir it mote pleis zow, forſamekle as we delyuerit certane articulis to zow, twechíng zour doctryne, ordour &c. Quhairin ſpecialie we war offendit: And that priuatlie be ane honorabyll perſoun of zour awin religioun: quha of his cheritie (as he thocht) had oft erhortit ſū of vs, tyll ane vnioun tō zow. And albeit we only deſyrit ane anſweir thairoff in wrytt priuatlye thout contentioun as we pponit to zou: Nochtheles ze haue oppinnit the ſampn in the pulpet, and reherſit ſum thingis thairof in oure name, nocht ſa ſinceirly, as we pponit thaim, nor zit in that mynd. Peirfor we erhorte zou zit, as afore, that we maye haue zour anſweir in wrytt. And giue it ſal pleis zou alſo to anſueir to yaim in ye pulpet: We wald that firſt ze red our wrytting fullelie and ſinceirlie: And thairefter anſweir thairto. *Sicut ex deo, coram deo, & in chriſto.* Quhare ze ſperit, quhat we menit to be ſend of god imediatlie, be power of the ſpirit, or &c. This is our trew mening and mynd: that almychtie god teſtifiis thair power geuin to ſick be his worde & expreſſe ſcripture, pnunceit be inſpiratioun of the haly ſpirit, that he ſend thaim as his trew miniſteris of his worde and ſacramentis: As he teſtifiit of S. Johne Baptiſt, be the Prophetis Malachias, Eſaias, and Zacharie, his father, be ye Angell, and the mouthe alſo of our ſaluiour ſelf: Or as he teſtifiit that he ſend his Apoſtolis and

2. Cor. 2.

Malac. 3. 4.
Eſa. 40.
Luc. 1.

Matth. II. Diſcipulis be the ſamin his woꝛd, geuand thaim alſo power to wꝛyk wounderis. Joh. 20. Luc. 9. And ſa ze ſall fynd nane in the lawe of grace, ſēd imediatlie of god, bot be ane of thir twa wayis: of the quhilkis nane (as we vnderſtande zit) conuenis to zow. And as twechinge S. Johne Baptiſt, we think his lauchfull vocatioun ſufficientlye ſchawin to the People, be Gode in ſignis and wounderis, wꝛocht afoꝛe his conceptioun, & efter his Natiuitie in Zacharie his Father, and be Elizabeth and him ſelf in hir wamb, yat thair nedit na mair ſignis of his lauchfull office: ſen thay wounderis wes knawin and keipit in memoꝛie

Luc. I. as it is wꝛyttin. Luc, 1. *In tota montana Iudææ diuulgabantur omnia uerba hæc. Et poſerunt oēs qui audierāt, in corde ſuo dicentes: Quiſ putas puer iſte erit? Etenim man⁹ domini erat cū eo.* Bot ſē ze haif harpit ſa lang on that ane ſtring, twechinge zour lauchfull vocatioun: we erhoꝛte zow to ſchaw it iuſtlie toneit, oꝛ ze leif it. Quhilk geue ze may do, & aſſuir the peple and vs heiroſ, it is the radiaſt waye, to pſuade al zour aduerſaris to delyte in the reſt of zour melodie. *In Chriſto vale, & operā da, ut ueritas, & non homo uincat.* 3. *Mart.* Be zours in all godlines.

Niniane vvinzet at the deſyre of his afflictit brether.

☞ Geue ony wꝛyttingis be put furthe ony wayis contrare zow or zouris without ſubſcriptioun, impute nocht that to me. For I teſtifie to zow that I wes neuir participant of sic wꝛyttingis to yis hour.

Idem Ninianus.

Swa it is wꝛyttin on the bak as on the vtheris.

Raræ eruditionis facundiæq; uiro Ioanni Knox.

The Copie of the vvrytting delyuerit to Iohne Knox, the tent day of Marche. 1561.

SChir it mot pleis zow be rememberit, that we declarit zow i our laſt wrytting at zour deſyre, quhat we meanit to be imediatlye callit of god, to be ane lauchfull Paſtour: quhilk is ony man to haue the ſpecial cõmand of godis word at the leſt, chargeand him to that vocatiõ: Or ellis to haue the ſampn cõmand with power to wyrk ſignis and wounderis: & ſchew that S. Johne Baptiſt (be quhois exemple, ze apperit to intend to preue zour lauchfull vocation) had the auctoritie of godis worde: ād that ſignis alſo war ſchawin be god, that he wes ſend be him. Bot quhair ze denyit ẏ S. Johne. wrocht ony ſigne: ze affirm ẏ wt the Jowis: quhilk albeit be trew, of ẏ exteriour ſigne requirit be Inſidelis, zit in ẏ ſampn place, ze maye collect, that he wrocht that ſigne ſufficient to ane faithfull: quhilk wes that al thing quhilk he ſpak in ye ſpirit of Prophecie of Chriſte, wes trew. Quhair ze intendit to preue zour lauchfull vocatioun be exemple of the Prophet Amos: ẏ proffetis zow na thing. For quhat chriſtiane man may dout but Inſidelitie (as all mẽ may dout of zour doctryne but al perrell) bot the Prophecie of Amos is the worde of god? For the ſcripture teſtifiis yat Amos wes ſend be god, & that viſible ſignis wes ſchawin to him be god. And ane ſufficient ſigne to ye pepie wes, that al thing quhilk he foreſpak, come to pas. And ſuppoſe Amos, as the reſt of ye prophetis: war ſend namelie, to ſchaw ſum ſpeciall thing off goddis

Io. 10.

Amos. 7, 8.

wyll cõforme to the tyme: Zit he vſurpit not the auctoritie of the hie Biſchope in Hieruſalem, as ze do at this preſent of the primat of Scotlande in Edinburgh. Quharefor chearitie moueis ws to aduertis zou of thre thingis: The firſt is of ỳ
Numi. 16. terrible puniſement of Core, Dathan, & Abiron, being of that tribe appoyntit onely of God to be preiſtis, ād allegeand the ſcriptur alſo for yaim,
Exod. 19. ſayand: *Sufficiat vobis quòd omnis multitudo ſãcta eſt, & in ipſis eſt dominus:* As ze do this place off the ſcrip-
Apoca. I. ture for zow, *Fecit nos (chriſtus) reges et ſacerdotes deo & patri*, with ſiclyke. Be ye quhilk auctoritie giue ze be ane lauchfull preiſt or biſchope in Edinburgh, ze ar be the ſampn auctoritie alſo lauchfull king of Scottis. The ſecund is to remẽber zow, *quòd*
Iaco. 3. *ſapientia quæ eſt deſurſum, a patre luminũ, pudica eſt pacifica, modeſta, tractabilis, &c. & nihil ſimulans. Et quòd*
2. Tim. 2. *domini ſeruũ non oportet litigare, ſed placidũ eſſe ad oẽs, propenſũ ad docendũ, patientem, cũ modeſtia corripientẽ eos, etiam, qui reſiſtunt veritati:* And ſen we allegeit na thing in our laſt byll, bot ſinceirlie the erpres word of god, but wrystig, wrpig, gloiſſig, or clokig as ze culd not preue ỳ Ztrare: par ar ſidry offendit wo zour terrible exclamatioun towart ws, quhilk wes, *Progenies viperarum &c.* The thrid is, that we exhort zow, and adiuris zow alſo, in thee name of our Lorde Jeſus, giue ze haue na mair teſtimonie, for zour lauchfull vocatioun imediat, than ze haue ſchawin, to deſcend from the hie ſkyis, but ferder contentious cauillation, amãg men: And ſchaw zour power gewin zow of yaim

For vtherways we freindlie aduerteis zow, that zour awin ſcoleris thinkis, ȝ that ane miſtoneit ſtring confoundis all zour harmonie. The lorde of peace mot geue zou his peace and cheritie, to vs, and mynd to wyll, that veritie win the victorie. 10. Marc. 1561. Be zours in all godlines.

Niniane VVynzet *at the deſyre of his brether.*

Ane vther velyuerit the xii. of Marche. &c.

SChir it mot pleis zour prudence to haue in mynd ȝ we ſend zow ane wrytting this laſt twiſday: exhortyng zow to teſtifie tyll vs, mair planelie zour ordinatioun to be lauchfull. Of the quhilk ze ſpak na thing in zoure nirt ſermon. Heirfor ſen ze by our firſt deſyre and counſell, hes ſpokin ſa braid thairof in the pulpet, ād as zit not aſſurit not only not vs, bot nocht zour awin beſt learnit ſcoleris of the ſamyn: we pray zou and exhortis zou, and als be al power geuin to mony of vs be ye auctoritie of preiſthed, commandis ād chargeis zou in the name of our lord Jeſus, & in ye power of his maiſt mychtie ſpirit, that ze other mak demonſtration to the people ād vs, of zour lauchfull miniſterie geuin be god immediatlie, as had the Apoſtolis. Or be man in ȝ cauſe haifand the power of God, as S. Paule ordinatit Timothie and Tite: Or be baith, as ye ſaid S. Paule wes firſt callit be god, and ſyne ordinatit be men. Or vtherwayis that ze aluterlie deliſte, fra the vſurpyng of

I. Tim. 4.

Io. 20.
I. Tim. 4.
2. Tim. 1.
Act. 9. &. 13.

ane vther mannis office, quhill ze be lauchfullie callit thairto: and heir zit the Apoſtill ſayand, *Nec quiſquā vſurpat ſibi honorē, niſi qui vocatur a deo.* The ſeueir puniſment of Coze Dathan and Abiron, & the feirfull Plaige that come on thay people, quha fulefchelie aſſentit to thair pzydefull arrogance (as we ſūpart ſchew in our laſte wzytting) thunderis ſwa thzow al our ſenſis, and peirſis vs feir oure heartis, that we dar nocht bott in compatience bzotherlie aduerteis zow, and zour ſcoleris to be (as we think) in the perrell of the ſampn puniſchement. We beſeik zow alſo to remēber of the plaige of the king Dzias: quha in his pzeſumptioun ingerit him ſelf to offer the bzynt ſacrifice at ꝯ alter of god, to quhilk office he wes not callit. And zit his falt wes a ſmal thig in reſpect of zouris, giue ze want godis auctozitie as he did: Sen he intendit to offer the ſigne onelie, and ze to treit the veritie ſelf of the Sacrifice off the kirk, at zour cōmuniōn cōfozme to our Saluiouris inſtitutioun, togidder vs all the vtheris Sacramentis ād myſteriis. Foz we can perſaue be zour awin allegeāce na power yat euir ze had, except it, quhilk wes geuin to zow in ꝯ ſacramēt of ozdinatiōn be auctozitie of Pzeiſthed. Quhilk auctozitie geue ze eſteme as nochtis, be reaſoun it wes geuin to zow (as ze ſpeik) be ane papiſte Biſchope, ād thaizfoz renunceis it, & ſeikis ane vther ozdinatioun of ſecularis: It followis conſequentlie that ze (quhilk god fozbid) ſulde renunce zour Baptiſm alſo, geuin to zow be ane papiſt pzeiſt, as ze allege on lyke maner. For as S.

Hebre. 5. Numi. 16.

2. Paral. 26.

1. Tim. 4.

Auguſtine maiſt cūniglie āð godlie wꝛyttis, Aſ ane man thꝛow ſchiſme and hereſie amitis nocht the ſacrament of Baptim: ſiclyke, ſayis he, foꝛ ꝑ ſampn ſaltis, he amittis nocht the Sacrament to geue baptime, quhilk is ye ſacramēt of oꝛdinatioun: conferring the ꝑpetuitie of the ane ſacramēt anis reſſauit ẅ the vther, mairouer that zee may be ꝑſuadit, that we ſpeik vnfenzetlie, āð ſinceirlie of cōſcience, we ꝓay the oipotent to be mcyfull tyll vs all, and to dit and cloſe ye mouthis of zow oꝛ ws, quha ſpeakis iniquitie in dowble mid. *Vale, & in dei ſapiētia vince, aut reſipiſce.* 12. Mart. 1561. Be zouris in all godlines,

Aug. li. i. ca. I. de bapt. cōt. donat. & li. 2. ca. 13. contra epist. permenie.

Niniane vvinzet at the deſyre of his brether.

THE THRID TRACTAT.

Niniane Wínzet to the reidar wyſſis grace & peace.

QVhen it come to my earis, gentill reidar, of the ſeditious calking of the buith durris of certane catholiks in Edinburgh at the cōmand of the reularis thairof, on Paſche monūday laſt paſſit: And quhow at that nycht at euin the durris of certane Caluinianis wes calkit alſo with ſum notes of diſhonour, I wes panceād, quhou happy ane thing it war, giue euerie man mycht leue accoꝛding to his vocatiō, at ane tranquillitie in godlines. And thꝛow that reuolueād in mynd yat maiſt fluriſſād part of my aige, ſpēt i ye teching of ye grāmar ſcule of linlychtquow, about the ſpace of ten zeris, I iugeit the teching of the zouthed in vertew and ſcience, nirt efter ye

auctoritie wᵗ ȳ minister} of iustice vnder it ⁊ efter ȳ angilicall office of godlie Pastours, to obtene ȳ thrid principal place maist commodious and necessare to the kirk of god. Ze, sa necessar thocht I it, that the dewe charge and office off the prince and prelate woute it, is to thaim efter my iugemēt, wonderous pynefull and almaist ipoꝛtable, āð zit lytle cōmodius to ye cōmoun welth, till vnfenzeit obedience and trew godlines, quhē the peple is ruid and ignoꝛant: and cōtrarie be the help of it to the zouthed, the office of all Potestatis is lycht to thaim and plesand to the subiectis. Foꝛ the mynd of man of ane gude inclination (as ane auncient wrytter rycht warly notis) obeyis not, noꝛ submittis not ye self willinglie to ony cōmandar oꝛ techear, bot to sick quhōe it is pſuadit, to cōmand iustlie foꝛ vtiliteis cause. Quhilk pſuasioun throw ignoꝛance it maye not weill haue, wout the lycht of vnderstanding. Bot as vnderstāding wᵗ scīēce is maist specialye ⁊ happelie cōquest in zouthe sua nane doutis it at yat tyme obtenit, maist firmlie to be reseruit i memoꝛie, ⁊ maist fruit to cū thairof. The singular vtiltie thairof to the cōmoun welth causit me to mūell gretūlie, quhou in tymes passit amang sa gret liberalitie, ⁊ rychе dotatiōs maid i scotlād of sindry fundationis to religiō ⁊ science, that sa litle respect hes euir bene had to the grāmar sculis (quhairi cōmonlie ȳ maist happy ⁊ first sedis of ye said cōmon welth ar sawin) ȳ in mony townis thair is not sa mekle ꝑuidit thairto, as a cōmō house: And in nane almaist of al ane sufficiēt life to ane techear: Albeit ma be requirit to vn-

Cice. li. I. offic.

dertak ȳ cuir deulie, as becūis of ony a ſcuil. And agane quhou it mȳ be, ȳ at yis time, quhē mē preſis to reformе al cauſe of ignorāce & abuſe, ȳ ſa few childer war haldin at ȳ ſtudie of ony ſciēce & ſpecialie of grām. The cōtēpt heirfor of yis ſmal enteres to ſciēce, bout ȳ quhilk na ferder ꝓgres may be had yairto, I cōiecturit to be ane gret portēt & foretaikig of ignorāce & ma cōfuſit errouris (quhilk god auert) ſchortlie tocū: namelie ſē now al mē wil be theologis, & curius ſeircearis of the hie myſteriis of god. In remēbring yir thigis, I callit thā to memorie, quhou be ȳ mȳkful puidēce of ye almȳtie (quha be in all & for euer praiſit) yair wel ſūtyme ſubmittit to my techemēt (albeit my erudītiō wes ſmal) humane childer of happy ingynis, mair able to leir than I wes to teche: to quhō I vūt to ꝓpone almaiſt dalie ſū theme, argumēt, or ſētence, of ȳ quhilk I wald haif yaim intēding to mak oriſone or epiſtil in latin tong: ād thocht ȳ yis mater of ſeditiō afore nawit had bene ane verray cōueniēt theme to ȳ purpoſe. Heirfor I being drery and dolorus for ȳ ſchiſme & diuiſiō preſentlie ī godis kirk, & apperād tēporal calamiteis to vpryſe parthrou, & all haifād affectiō to my kynd diſcipulis, & my glaid & godlye exerciſe ſūtyme wō yaim, began I almaiſt for paſtyme, ād ſū mitigatiō of my diſpleſur to wrīt yis declamatiō followig: ȳ is ane form of ditemēt maid for caus of exercīſe & priuat ſtudie, as vſis to be in ſculis. Notheles quhē ane of our breder chāceit to reid it, he diuulgat it in ȳ contre in my name, bot ſubſcriuit, as efter folouis, & gaif copiis thairof al it had bene ane erniſt mater. Bot quhen I vnderſtude that ſum wes offendit thairwō & wō me alſo

for it, I feik the coppe thairof & conſideris it. And as I plaue rethorik thairof verray ſmall: ſwa I cã eſpy na thing thairin abhorring fra ye treuth. Of the quhilk I (geuing the honour of learning tyll vtheris) intending to be ane faithful Chriſtiane, & ane ſone of ȳ haly kirk vniuerſale, he only regaird. Heirfor ſen I neuer ſett furth ony wrytting cõtrare the Proteſtãtis, ſuppreſſing my name, that I maye ſaue me zit in ȳ innocence, void of all detraction. I confeſſe me to haue wrytting the ſamin tractate ād na thing penitēt thairof as zit, except that I ſtrenthit not my purpoſe wt ma ſufficient reſſonis and auctoriteis. Quhilkis I differ quhill oure aduerſaris mak anſweir heirto: Praying god maiſt gratius to moue thame wt the ſpirit off humilitie, ȳ thay be not eſchamit to recant yair errour in yis mater and all vtheris, bot thay be aluterlie cõfoundit to maling in ane iote aganis the knawin veritie. I nameit the twa pſonis following by vtheris, becauſe the ane is knawin to be the principall deformare of his allegeit reformatioun: And to certifie the vther, that erar or I condemnit of idolatrie Hierome ād Auguſtine as leand wytneſſes, & the haill kirk of God i yis a poynct wout cauſe: that I had leuir be baniſſit furthe of Europe as be his aſſiſtence I wes baniſſit fra Linlychtquow, for not aſſenting to his factioun generalie in all poynctis. This far gentyll redar haue I ſchawin, that I may be clein fra all ſmot of blame in ȳ putting furth of priuat wryttingis wout ſubſcriptiō: Praying ȳ to fair weil in ȳ Lord. Of Edinburgh ye 24. of may 1562.

To *the honorable Proueſt baillies and counſall of Edinburgh.*

Uhen J remember, honozabyll ſchirs, ȳ Solon ȳ law maker of Athenis amangis the reſt commādit yis i ſpecial, ȳ gif ony of ȳ town in ane publict ſeditioun or tumult, quhē on baith ſydis thai ran to armour, hid him ſelf, as ane cowart at hame, not takand part wd the ane ſyde, he ſould be denudit of his gudis & baniſſit the Citie: it ſtrykis me not wd lytle feir, that J ſiclyke in this controuerſie of religioun, as ane ſoldiour of ye kirk of Laodicea, yat is, nother haet noz cauld, be expellit (quhilk god forbid) out of my citie of heuinlie Hieruſalē, foz not aſſiſting to ȳ aſſurit veritie, in gainſaying leis, the father thairof ye deuyll, and all his mēberis. Quhairfoze quhē J ſe the ſeditioun amāgis zou & zoure Citizanis, foz the celebzatioun of the ſolennitie off Paſche, ād quhou ze cōmand to calk the cloſit buith durris, at this tyme of certane nocht diſſonit ſtra ye haly kirk vniuerſale wd zou, and haldis ye ſamyn mē Idolatouris & wozthy of puniſmēt, it apperis to my waik iugemēt, that to attempt ſic proude miſozdour, ſall not only big vp ane wal betuix vs & zou in religioun, bot alſo ſall engener (quhilk ye mercy of god ſtay) mair tempozal ſeditioun, cūmeris, ād debait, J thocht that J ane priuat mā could do na better at yat tyme, bot pray foz peace amangis all profeſſing our lozd Jeſus. Quhilk quhen J did, and thairefter caſtand vp ye dukis

Apoca. 3.

of ſū aūciēt fatheris, to ſeik ȳ mid of godis kirk
i yis mater: J fynd maiſt cleir witneſſing of famo-
us fatheris & ſpecialie of S. Hierome & Augus-
Hiero.3.parte epist. epist. 80. & parte I. episto. ad Marcellam. Aug. ad Ianuarium. li. I. & 2. reid yir workis and be not dissauit. ſtine, ȳ ye hail kirk of god wb ane cōſent, hes zeir-
lie celebȝatit ye ſolennitie of zule & paſche, wb v-
theris feiſtis of our ſaluiour, & ſiclyke kepit ye ze-
irlie abſtinēce of fourty dayis afoȝe paſche, callit
lentren, in al contreis in ye warld pfeſſing chȝiſt
afoȝe yir dayis: & affirmis ȳ yir, & ſiclyke thingis
vniverſaly obſeruit, & zit not erpȝeſſie cōtenit in
ſcripture, ar traditiōs of ȳ Apoſtolis, oȝ decreis,
of gñral cunſelis, & thairfoȝ na wayis be ony p-
ticulare cūtre to be changeit. Ane notable cauſe
of yir ſolennit dayis geuis the ſaid renownit fa-
Aug. de ciuitate dei. li. Io. ca. 4. ther Auguſtine, & woȝthy to be lokit in ye memo-
rie of thaim, quha knawis thaim ſelfis to be men
in yis fleſche, & waik & frail as zit in yis warld. Ne
curriculo temporū (ſayis he) *ingrata ſubrepat obliuio*,
yat be ye pȝoces of tyme vnthākful foȝzetfulnes
ſteil not vpon vs. Quhen J reid yis maiſt cleir
teſtimonie of ſa renownit fatheris, of ye vniver-
ſale cōſent of godis kirk i this mater, ſen our ſal-
Joh. Knox in his buke of diſcipli-ne. uiours dayis, J begin to mūel at ye arrogāt te-
meritie of zour haly pphete Johne Knox, quha cō-
mādis to aboliſe yir ſolēniteis as papiſtrie: be ye
quhilk name he vnderſtādis, as J cā collect, ido-
latrie ſupſtitiō, oȝ doctryne cōtrare ȳ ſcriptur. And
gif he vnderſtādis yai vices be yis name: J thīk
ȳ yar is na treu chȝiſtiāe, bot he dar affirme bald-
ly in ȳ face of al ye warld, ȳ i yis mater (quhair he
callis ȳ ſaidis ſolēniteis idolatrical, ſupſtitius oȝ
cōtrari⁹ to godis law) he ſpekis blaſphemie aga-
nis ye haly gaiſt, & agais ȳ eſſētial veritie our loȝd

& kig chriſt Jeſ⁹: quha ꝑmittit his ſaid ſpirit of treuth to teche his kirk ād be ẅ it to the warldis end: For Johne Knox & his ſcolers ſchrynkis not to rail, & lie ꝙ it hes bene euer in idolatrie ī yis caſe of yir feſtual dayis amāgis vtheris ma. Bot I miſknaw not ſū of zow to obiect ye cōmād, charg- and *Sex dayis to laubour, & the ſeuint day to ſanctifie to ye lord*, thairfore I deſyre ꝙ doutſū mā to cauſe his doctour & ꝓphete foreſaid, ẅ all ye aſſiſtence of his beſt learnit ſcolers, to anſueir in writ, quhat ſcripture hes he or vther authoritie, by ye cōſēt of ye haly kirk vniuerſal to ſāctifie ye ſonday to be ꝙ ſeuint day. And gif he aboliſſis ẅ vs ye ſater- day, as ceremoniall & not requiſit ī ye law of the euangel: quhat hes he by ye cōſent of godis kirk, to ſāctifie ony day of ye vii. & not to labour al ye ſeuin days: ye ſext day, becauſe it is ſua cōmādit, & ꝙ ſabbaoth, becauſe it is aboliſſit be ye euāgel? & gif he cā ſchaw na exꝓs ſcriptur parfor: quhi aboliſſis he not ye ſonday, as he dois zule paſche & ye reſt vniuerſalie obſeruit be al chriſtianis as ye ſōday? Bot note honorable ſchirs (ꝙ ꝙ veritie be not loſit be altercatiō) ye hiſtorie of Judith, quhow ye Jowis by ye ſolēniteis of yai dayis gefin yam afore ī ye ſcriptur, iſtitute ane zeirly ſolēnitie to glorifie god for ꝙ deliuerig Bethulia & yaim fra ye crudelitie of Holofernes. Reid alſo ꝙ Mardo- cheus, Heſter, ād ye reſt of ye Jowis captiues vn- der ye king Aſſuerus, inſtitutit ſic zeirly ſolennitie of blyth- nes, in remembrance yat be ye mychtie hand of God thay wer delyuerit fra ye tyrannie of wūit Ammon. Eyk ſic zeirlie me- morial in blythnes & thankis geiking wes haldin for ye delyuer- ance of yair bodeis: had not ye Apoſtolis, and the hail kirk of

Matth. vlti. *Io. 14.* *Iudith. vlti.* *Hester. 9.*

god gydit vndouttitlie be the haly gaist, siclyke
aucthoritie to institut sic festual dayis for the de-
lyuering of thair bodeis and saulis, not fra twa
eirdlie tyrannis, Holofernes & Ammon, bot frō
the deuyll, hell, and syn, : not be twa wemē Ju-
dith and Hester, bot be the pretious blude of the
immaculat lamb the Sone of God ? ze reid sick-
lyke the fest of the dedication callit Encenia, in-
Io. 10. stitute be the Hebreuis without ony cōmand cō-
tenit in ony canonicall scripture : quhilk solenni-
tie wes approuin and decorit be our Saluiours
awin presence. Sall the haill peple of god heir-
for of al aiges, in the libertie of ye Euangel haif
les libertie in the lyke materis, thā had ȳ Jowis
vnder the zok of the Molaical law ? Ze may re-
2. Para. 7. id also that Salomon at the dedicatioun of thee
tempyll celebratit in gret solennitie sewin festu-
all dayis together, and trow ze, that he brak the
cōmād thairthrow, *Sex dayis sall thou laubour?* quhē
we heir zour prophete cast in dout, sayand quha
wat quhat day Chryst wes borne on ? Can ze thik
hi in ony vther gre, bot nyrt efter to speir gif chryst
be borne ? O mad mā and maist fulische wald he
pruade ane faithful chryistiane, that ye hail vni-
uersall kirk, is mair vnthankfull, ād les myndfull
of the bryth of hir spouse and king the sonne of
God, thā ony realme is of thair tēporal king :
quhais day of Natiuitie, na cōtre forzettis, in-
during his lyfetyme ? Bot our kyng and maiste
sweit spouse leuis for euer. Quhairfore euer sall
ye day of his bliſſit natiuitie, circumſitiō, paſſiō,
resurrectioun, ascensioun, and his manifestatiō

to the warld callit Epiphanie in the diſpyte of ye deuyll and all his furius mẽberis (quha * euer hes laborit to aboliſh hiſ name out of yis warld) be i freche memorie of his deirbelouit ſpouſe his haly kirk vniuerſall. Bot allace quhow mony in yir dayis repetis yis haly kirk vniuerſal, as ane neceſſare articule of yar beleif (as it is but dout) and zit othir throw ignorance diſſauit, or throw malice blyndit, impugnis the trew vnderſtanding yairof? Amãgis mony materis rycht wechty lat this ſampn groſſe exemple of the abolitioun of thir ſolennit dayis, as idolatricall, be ane cõtrare the vniforme cõſent in all tyme ãd place of the ſampn kirk. Bot allace for pietie, honorable ſchiris, quhy remẽber we not, ẏ for ẏ abuſing of thir dayis, amangis vtheris faultis, God is at wrayth wꝺ vs, and not for the inſtitutioun and godlye obſeruance of the ſampn: bot becauſe we haue miſpent thaim fra the ſeruice of our god, to the ſeruice of our Belliis, and of thay memberis vnder the bellie: fra ye honour of our lord chriſt to the vaine glorious pompe of our awi bodyis: frome cheritie, to carnalitie, beſtowand that pertenit to the pure nedy mẽberis of Chriſtis bodye on our ſinfull fleſche wꝺ the rych Glotton: And ſa fra humilitie, to pryde: fra ſobriete, to drũkinnes: fra peace and luſe, to contentioun & debait, fra louing of God, to mãſuering of his name: fra godly talk of pace, amitie, & frendſchip, to ſcurrilitie, ſtryfe, & detractioun? Finallie fra al the ſeruice of god, requirit on the haly daye, to the ſer-

uice of Sathan, or of the warld. And last of all, quhē we ſould lamēt for our impietie, & returne to god and the rycht vſe of thir ſolenniteis, ze eik this miſcheif to all zour former wickitnes, quhē ze pnunce yis blaſphemie to the ſpirit of god, afirming that his haly kirk vniuerſall hes bene euer pollutit wt idolatrie in the obſeruing of thir dayis. O mcyful god wyl ze not remēber quhay ſpekis ſa mekle of the ſcripture, that god for the wickitnes of the peple, wes not appleſit wt thay feſtuall dayis, quhilkis he in the ſcripture afore had cōmandit be ye Jowis to be obſeruit, quhill the cūming of Chriſt: & that for thair abuſing of ye ſampn to ane vther fine, thā he inſtitute yam? On this maner he complenis be his prophete, I haue hait (ſayis the lord) zour feſtuall dayis: I wyl not haue zour brunt Sacrificeis. And i ane vther place, I ſall turne zoure ſolennit dayis in murnyng, and zour canticulis in ſobing. The prophete Hieremie lamentis, that god for ye impietie and ſinnis had cauſit the feſtuall and ſolennit dayis in Hieruſalem to be forzet, and in ye wrath & idignatiō of his fury (be quhilk we vnderſtand his Juſtice aganis the wickitnes of man) had geuin the king and ye preiſte to be deſpyſit, his temple ſanctuarie and altare to be deſtroyit. Be the quhilk place allane it is euident, that as the king, and all lauchfull ſuperiour poweris, ȳ preiſte biſchope, and all authoritie of the kirk, wes contemnit for ane tyme, accoirding to ye iuſtice of god, bot zit be the wickit ād reprobat on-

Amos, 5. & 8.

Thren. 2.

lie: that on lyke maner the ordinance of god tue-
cheing the ſaidꝭ dayis in that tyme, quhil Chriſt-
is paſſioun amang ye peple of god wes to be ob-
ſeruit, according to the law geuin thaim: zit for
the abuſing of the ſamyn, the Lord be ȳ mouth
of his Prophete repellit yair ſolēniteis ād Sa-
crificeis. The cauſe thairof is declarit: becauſe *Esai.* I.
thair cōgregatiō wes iniuſte & wickit, and thair
handis full of blude. And zit as he wald at that
tyme nane of his beluīt peple to be diſobedient
and nott reuerence king and preiſt not only ye
gude bot alſo the euyl, nor zit his peculiar peple *I Petr.* 2.
to diſpyſe his ſanctuarie, temple, altare, nor his
haly dayis: ſwa he wyll but dout his belouit to
obſerue ye ordinance of his haly kirk vniuerſal,
twecheing thir ſamyn Solēniteis, quhilkis ar
now in cōtrouerſie: albeit thay be diſpyſit be the
wickit. Giue dew obedience and reuerēce be had
to kingis, quenis, princes, & prelatis, at this ty-
me: lat vyer mē iuge. For a thig ſpecialy exhort
I zour prudence, at this preſent to cōſider, hono-
rable ſchiris, that ze be not of ye noumber of that
wickit gñratiō, quhō ye prophete rebukis on this
maner, *All thair generatioun ſaid this in thair hart, lat* *Psalm.* 73.
vs mak all the feſtuall dayis of the Lord *to ceaſe out of the*
eird. For except ze be wylligly blind, ze may ꝑaue
yir dayis, quhairof we ſpeik, to be the feſtuall dayis
of the lorde. For as zour Prophetis be auctoritie
of the kirk, without expreſſe Scripture thairfor,
appreuis with vs the Sondaye to be the Saba-
oth daye to all Chriſtianis: Swa be auctho-
of the ſamyn kirk in all

Reid this Pſalm for this mater and vthers at this tyme, quhilk in the Engliſ Bibill *is the* 74.

cõtreis and aiges, and be the exemplis alſo of the ſcripturis aboue wrytin, appreue & affirme we baith the ane and the vther. And that ze may be mair aſſurit in conſcience, that thair is na errour cõmittit be the kirk in this mater, bot zour pphetis to haue fallin arrogãtlie in ane blynd, arrogant and wylfull errour, quhẽ thay dar oppone thaim ſa proudlie or erar impudẽtlie to the haill kirk of god: reid in the C. xvii. Pſalme, quhare the ſpirit of God cõmãdis ỹ kirk i blithnes and thankiſgeuing, for hir redemptioun bee
Mar. 12. Chriſt (quhare he exponis him ſelf to be ỹ corner or band ſtane, quhilk ỹ bigaris refuſit) to reioſe & inſtitute ſolennitie of tyme thairfor in thir wordis:
Pſalm. 117. *Hæc eſt dies quã fecit domin⁹, exultemus & lætemur in ea.* And againe, *Conſtituite diem ſolennẽ in condenſis vſq. ad cornu altaris.* Twa thingis remanis, quhilk I of my ſmall learning bot of ardẽt luſe beſeikis zow Schiris to conſider: firſt that ze be not ye ſcurge of god (as wes the wickit in the dayis of Hiere-
Thren. 2. mie) to diſpyſe king, quene, biſchope, & al lauchfull auctorite, to gidder vb thir ſolennit feſtuall dayis euir obſeruit in goddis haly kirk vniuerſall: and leir to prefer the ſampn kirk to the Jugement of ony ane mã, Citie, Prouince, realme or ony ane aige of mẽ of ane vther ſpirit, ze, albeit it wer ane Angell frome heuin, and knaw zour fragilitie and fall & returne hame agane to zour awin moder godis kirk. Secundly giue ye ruidnes of my dytemẽt haiſtely wrytin in feruour of ſpirit but eloquence may not diſſuade zow fra ye obſtinate puerſitie of zoure erroure, I erhorte ze

cauſe zour ꝓphete Johne Knox, and zour ſupin-
tendent Johne Spotiſwod, to impzeue Sanctis
Hierome ād Auguſtine as leand witneſſis in the
pzemiſſis. And cauſe thaim delyuer thair anſuer
in wzyt, foz thir haly fatheris bukis ar patēt tyl
vs and thaim. And ſum of our faithfull bzether
hes wzyttin lindzy tymes to thaim baith & gettis
na anſuer in wzyt, bot waiſt wynd agane. Bot ꝑ-
aduenture albeit thir twa zoure kempis dar nott
foz ſchame anſuer in this mater, ze wyll appeill
to ȳ reſt of zour lernit theologis of a gret nūber i
Scotland ād Geneua. Bot to thaim we oppone
all the Chziſtiane catholikis in Aphzik Aſia and
Europa. Bot zit, ꝓchance ze wyll allege zour pzi-
uate miſozdour to haue auctozitie, as eſtabliſſit
be ane lāg ſpace, now, almaiſt thze zeris in ſcot-
land: heirfoze to that we oppone the vniuerſale
ozdour thzow all the warld beleuand in Chziſte,
thir xv. c. xxvii. zeris as the ſaidȝ Sȝ. Hierome,
and Auguſtine witneſſes afoze thair tyme, ād al
hiſtoriis ſen ſyne. Deſiſt heirfoze Schiris maiſt
deirbeluſit, deſiſte I pzay zow in ye ſycht of god
fra zour furius rage & wylful blyndnes. Think
quhat it is to maling cōtrare chziſt, his haly kirk
vniuerſall, our ſouerane Lady ād zour lauchful
paſtours. Be war to moue diſtructiō to zour ſel-
fis, and ſeditioun in this nobyll town be zoure
calking, and keling, and puerſt mynd to puneis
the Innocent contrare all lawis of god and mā.
The potent ſpirit of god mot humyll zour hertis
and giue zow grace that this tumult tak reſt ꝥ-
out extreme damnage. At Edinburgh ye laſt of

Warche. be zouris M.

☞ Quhais name ze ſal knaw, quhen ze ſal knaw zoure Errour, or quhen Johne Knor or his Brether anſweris heirto in wrt.

FINIS.

☞ (✻) ☜

THE

LAST BLAST OF THE TROMPET OF Godis vvorde aganis the vſurpit auctoritie of Iohne Knox and his Caluiniane brether intrudit Precheouris &c.

☞(*)☜

Put furth to the Congregatioun of the Proteſtantis in Scotlãde, be Miniane Mainzet, ane Catholik preiſt borne in Renfrew:

(**)

☞At the desyre and in the name of his afflictit Catholike brether of ye inferiour ordoure of Clergie, and laic men.

(‡)

Vir impius procaciter obſirmat vultum ſuum: qui autem rectus eſt, corrigit uiam ſuam.

Prouerb. 21.

Edinburgi vltimo Iulij. 1562.

Ane Submonitioun to the redar.

The caus quhy we haif intitulit yis tractate on the maner preceding, is: that we first soundit the trompet of godis word, twiching this purpose in thre questions specialie, amangis mony ma proponit to Johne Knox ād his brether, & delyuerit to him in name of yam al. Quhilkis we iugeit sufficiēt occasiō to ony man in quhome had bene the feir of god, to examinat him self, and to wdraw him fra ye rolkis of errour and arrogance in this mater. And secundlie quhen this forenamit Johne wes nott mouit thairby, bot erar puft vpe wt mair pryde, intendit to preue his vocation planelie in ỳ pulpet (bot quhat strenth had his armour of defence thair, lat cūning mē iuge quha hard him) we blew the sampn trompet againe in thre wrytingis according to his prechīng on sindry dayis: ād yat verray schortlie as it had bene be thre sindry sōndis blawin almast at ane tyme. Be ỳ quhilks albeit he wes abaiſſit, and woundit in conscience afore god (quhais worde is mair peirceand thā ony twa aigeit sworde &c.) Zit ye wylfull blyndnes & obstinat arrogance leidand all puerst erroneus men as captiuis and bunde preſoneris, haldis him and his brether sa fetterit, as it war wt certane strang chenis of Irne, that thay wyll not zit descend in thaim selfis to humilitie & pennance: bot indurit as Pharao whaldis the peple of god in thraldū aganis his expres cōmād and approuin ordinance. Quhairfor ỳ the blynd

Hebre. 4.

of thaim and thair ſcoleris be not impute tyll vs in ye ſycht of god, for not ſchawing our brotherlie luſe to thaim, in admoniſing of thair erroure & perrell: we put furth this thrid and laſt blaſte, to call abak the ſcoleris frome ye plaig of godis iuſtice, as we callit (as we mycht) thair techaris afore: thinkand this to be ſufficiēt aduertiſmēt to al thaim quha hes earis to heir ye treuth, pat we neid not in this mater ony ofter to ſound this trompet.

Reid and Iuge.

To the Congregatioun of the Proteſtantis in Scotlande.

VHILL we ar aluterlie irkit, honorable and deirbelouit, we haif kepit ſilence, almaiſt aganis our cōſcience, ſen the twelft of March, awaityng on Johne Knox anſweir in writt, of his lauchfull vocatioun, accordinge to his promis maid in the pulpet to our laſt writtyng, deliuerit to him pat day thairupon. Quhilk promis ſen he nother fulfyllis (nother anētis this, nor our vther queſtionis) nor zit he nor his brether deſiſtis fra vſurpinge ſa hie ane office, to the quhilk thay can nocht ſchaw thaim lauchfullie callit conforme to godis ordinance, nor zit mak ony anſweir thairin bout thair ſchame (as we ar pſuadit) except thay godlie ſchaw thair repentāce: We may not bot pray and beſeik zour prudence for the health

and ſaiſing of zour awin ſaulis, that ze reid, cõſider and iuge ſinceirlye withoute all affectioun our questionis & anſweris maid to Johne Knox declaratioun thairupon. And erhortis zow alſwa gyf ze may collect furth of the Euangell ony defẽce be precept or exemple, to aſſure vs of zour prechearis lauchfull vocatioun: that ze aſſiſte to thaim thairwith, and mak the ſampn patent tyll vs: Quhair by that ze and we ſum tyme bretther of ane kirk, may be to gidder, zit obedient brether but ſchiſme and diſcorde, to the Prophetis and miniſteris of god (of zoure prechearis we meine) fra thay be knawin vndouttitlie to be ſend be him. Bot failzeing thairof (as we hope ze ſall) we exhorte zow in the bowelis of IESVS Chriſte oure onelie Saluiour & Mediator that ze ſet aſyde all blynd affectioun, and auert zoure earis fra the ſweit venum of deuylliſh eloquence of wordis, and begin to feir and trimbe at the
Num. 16. feirfull exemplis of deid in Core ād his cumpa-
2. Par. 26. nie, and of ye proude king Oſias quha temeruſlie in his arrogance ingerit him ſelf, to make ſacrifice at the altare of God, thoute all lauchfull vocatioun thairto. For of thir dais now preſent
Iudæ. I. aduertiſſis zow, nocht we, bot the Apoſtle Jude. Woo be to thaim (ſayis he) quha in the rebellioun ād treſſoun of Core hes periſſit. And giue ze think thir exemplis nocht ſufficiẽt to perſuade zow, quhilk we haif writtin to Johne Knox in vtheris tractatis: remẽber alſua maiſt effectuouſlie we zou pray, ỳ for vſurpyng Samuelis office,
I. King. 13. as for ane falt in ſpecial, king Saule wes repel-

lit fra his kingdome. The mercy of god staye, ȳ we and ze for defending of sic misordour, be nott repellit fra our natiue possessionis heir, ād efter fra our kingdome eternale. Quhat? sulde nocht the arrogance & murmuring of Maria the sister of Moyses, with Aaron, & ȳ foule lippre quhairwith scho wes plagit thairfor, stryk zow ō feir? Quha murmuring aganis Moyses, & ascriuing auctoritie to hir self, wout all lauchfull vocatioun thairto, (as zour prechearis dois prelētlie) said this: hes god spokin be Moyses onlie? hes he not spokī sclik to vs? Eui as zour ꝓphetꝫ sais now. Haue we not science knaulege, & vnderstādig ȳ gyft of god? Quhy ar we not thairthow, but farder auctoritie or ordinatiō, lauchfull pastores Bischopis ād prelatis? Reid and cōsidder siclyke to quhat miserable end Hieroboam wes brocht for his wickit consaitis and doingis, causing ye Israelites nocht to passe to Hierusalem, to make sacrifice to god, quhair the Arcke, Tabernakle, and prestis (as in the town quhilk god peculiarlie had elect) wes appoyntit than to remane: and nocht chesing the preistis of the tribe of Leui according to godis especiall command, bot passing with the peple to Bethel and Dan, and thair offerit sacrifice to strainge goddis, electing be his auctoritie aganis the ordinācē of god, ane confusioun of wickit prestis of quhat sumeuer Tribe thairto. Mark and obserue with al diligence we exhort zour prudence in the name of our lord Jesu, gif ze haif followit Hieroboā i lyke maner or nocht

Num. 12.

3. Reg. 14. Ibid. 12. & 11.

nocht: drawing ye peple and zour selfis, fra our trew Hierusalem godis haly kirk vniuersal (out of ȝ quhilk yair is na sacrifice of prayer, louing, or rychteousnes plesand to god) to Bethel & dan to the priuat conuenticules of Schismatikis ād heretikis: ād giue ze haue thair maid sacrifice to fals godis: ȝ is alsua (as ancient fatheris godlie erponis it) hes embraceit fals and erroneus doctryne, for the treuth: hes worschippit, and adornit errours, hereseis and leis for the eternall veritie of godis word: & that ze mycht haif zoure awin consaitis wicketlie fulfyllit, consider giue ze *prurientes auribus* hes not electit preistis and prechoures, *& heipit vp masteris to zour selfis:* not discending of the tribe of Leui: That is not succeding to the Apostles and thair successouris efter ȝ ordinãce appoyntit be the word of god. And gyf al thir terrouris may nocht mollifie zour hartis to knaw oure iust motiones: and that ordinare auctoritie ād obedience thairto quhilk Christe hes left i his kirk be his Apostlis & yair successours: Aduert we praye zow and mark the office of ane bischope to be sa hie & sa ercellent, that our Saluiour self tuke not that office vpon him without the lauchfull vocatioun of his heuinlie fader, as S. Paule writtis, E*uin sa Christ alsua glorifeit not him self to be maid the hie preist: Bot he that said vnto hī: Thou art my sonne this day haue I begottin the: glorifeit hī. As he sais in ane vther place. Thou art ane preist for euer efter the ordour of* Melchisedech. And sen ze reding the haill new Testamēt sen Christ, & ȝ histoiris of al cuntreis, sensyne, findis na bischope, preist, nor dea-

Cant. 6.

Vincent. Lirinen.

2. *Timo.* 4.

Io. 20.

Act. 2. 6. 13, 14.

1. *Timo.* 5.

Tit. 1.

Hebre. 5.

Psalm. 2. & 109.

cone inſtitute, & ordanit be ȝ laic peple in ye haly catholike kirk bot be the Apoſtlis and thair ſucceſſouris biſchopis alanerlie: Inſamekle that ȝ ſewin Diacones electit be the peple to be ſteuartis ſpecialie to ȝ pure in godis kirk, wes preſentit afore the Apoſtlis ād tuke thair ordinatioun and power of thaim: Ar ȝe not affrait to auante ſamekle that ȝe haue godis worde for ȝow, & not we: and contrare the worde of god ſa expreſſe ād ſa largelie put afore ȝour eine to manteine ād defend ſic miſordoure? Wyll ȝe not ſchaw ane auctoritie of godis word for ȝour miiſters vocatiō? Quhair find ȝe euer ony of the Apoſtlis writting to the Romanis, Corinthianis, or ony vther multitude cōmanding thaim to conſtitute & ordinat biſchope or vther miniſter, as ze may reide pat he geuis expreſſe cōmād to ye biſchopis, Timothe and Tite, to vſe that power euery ane off thaim ſeueralie. Quhair reid ȝe euer in the apoſtolis dais amang ſa mony thouſande Chriſtianis turnit to the faith, or ȝit ſenſyne ony multitude of laic people allane to haue ordinatit ane biſchope, preiſt, or diacone? Bot that we appeir nocht to depriue ony part of the kirk, mēbris off Chriſt of ony dignitie appoyntit to thaim in the ſcripture. Wle confeſſe (and to that glaidlye we aſſent) that the laic peple ſumtyme hes electit ſic perſones, as the ſewin Diaconis afore namit: & in the preſence of the peple the biſchopis to haue bene ordinatit: quha afore had bene cōmonlie in the law of grace, electit ād preſentit to the Compriouinciall Biſchops be thaim, geuing to thaim

Act. 6.

I. Timo. 3. & 4. Tit. I.

Act. 6.

teſtimonie of thair godlie conuerſatiō, & cōſent of thair fauour to thaim: as to ſic ꝑſonis quhō efter thay ſuld reuerēce, baith for thair office ād haly leuing. *Sa inſtitute Moyſes the Biſchope Eleazarus on the hyech montane Hor before the haill multitude: as before thaim quhay ſulde teſtifie alwayis of his haly lyfe. Sa wes Mathias ordinatit in the place of Iudas in the middis of the diſcipulis:* quhome afore th Joſeph thai hed electit. On the quhilk place the haly martyr Cypriane writis this: *Quód vtique id circo tam diligenter & cautè, conuocata plebe tota gerebatur, ne quis ad altaris ministerium, vel ad ſacerdotalem locum indignus obreperet.* That is, quhilk thing verilie pairfore wes done ſa diligētlie and warlie the haill peple being callit to gidder, yat na vnworthy ꝑſoun mycht quietlie creip to the miniſterie off the altare: or to the preiſtis roum. And in the ſampn place contendis he: yat be ye auctoritie of godis word it ſuld be obſeruit, that the preiſt or biſchope be admittit, in ꝑ ꝑſence of all the peple, that he be haldin be the iugemēt and witneſſing of all to be worthie ād apt to yat office: Sē ꝑ peple (ſais he) hes ſpecial power to elect the worthie preiſtis, & to refuſe the vnworthie. Heirfore ſen the princes in our dayis takis on thaim the haill power of electioun vote & ſuffrage of the peple, preſenting quhat ꝑſoun thay pleis, wald god yat thair preſentation war void of all ſymonie, ambition, & inordinat affection: And th it wer adiunit alſua, ye teſtimonie & cōſēt of ꝑ peple in euery Dioceſie & parochin, accordīng to the auctoriteis abone reherſit. Sa we think, that thair ſuld nocht be ſa mony *Blynd cru-*

Num. 20.

Act. I.

Cyp. li. I. *epist.* 4.

Joh. Vnor quhat altar is this? and quhat preist?

Electioun, and ordinatiōn ar not ane as it is patent abone

Act. 6.

kit, & ſeik, ſmottit, mutilat, mankit, deformit, ſcabbit, Levit. 21. & 22.
Moabites, Amonites, and ſclanderous, Mamzeres, *contrare the law of god preſentit, offerit, and maid preiſtis ād prelatis in the kirk,* Malach. I. Deut. 23.
Giue ony of zow wyl obiect that the ꝓeiſtis biſchopis ād ye clergie in oure dais hes bene blekkit wᵗ the ſaidis deformiteis and ſa ignorāt or vitious, or baith, ād alſua ſclāderous, ꝑ thay ar vnworthie ye name of Paſtoris. Allace we ar rycht ſorie that this is treu for the maiſt part, ād mair. Bot wald ze conſider the cauſe thairof to be our iniquitie, vngodlines & abominable lyfis for the quhilk god is at wraith with vs, and for the quhilkis in reuenge of our ſinnis, accoirding to his iuſtice, he ſuffaris, *Hypocrites to haif cure ouir vs,* as he cauſis, *Sum tyme vitious, or tyrane princes, ſūtyme effeminat perſonis, or babis, impotent to defende vs throu iuſtice in quietnes and reſt,* ſumtyme *Infidelis to haue dominioun abone vs.* Iob. 34. Eſa. 3. Eccle. 10. Hierem. 38. As the babiloniānis had vpon ye Iowis and the Turke now vpon mony chriſtianis. | ✻ Antitheton.
Quhe wald ſeik ane vther remeid thā to heip vp ſin vpon ſin in ye defending of ſa vngodlie miſordour agains ꝑ ordinance ād reuelit wyl of god i his ſcripture ſa expreſſe & ſa largely ſet furth. Quhat remede ſpeir ze? But dout to turne vnfenzeitlie of al our hart fra our idolitricall and inſaciable auarice, ꝓoude feirles ꝓeſūptiō, fra maiſt auaricio' * ꝓodigalitie (we meine ſpecially of ye glorious bordouring of zoure garmentis with the blude of pure) fra the deuoring of the patrimonie of the kirk, ye treſſour of indigent, fra fleſchelie libertie ād brutale irreligioſitie, fra vaine babling of godis worde but feir and reuerence thairoff in contentioun and Hiere. 2. Act. 2.

curioſitie, fra ꝑoude ignoꝛãce, fra ꝯ abominatiõ of wychecraft & ſchameles mantening thairof in contempt of god and his law, fra fals fenzeit hypocriſie of halines, fra ingratitude and vtheris deuyllifche monſtres of vice regnãd at this tyme: to our maiſt mercyfull god and trew ſeruing of him in haly feir and bꝛotherlie lufe and in reioſing in him be humill dꝛedour and reuerence. Bot of the twa ꝑoude ꝑinces dame Heꝛeſie and hir ſiſter we wyll not talk, knawing that our maſtres faithfull ſimplicitie, ãd lufeand lawtie, vþ thair ſeruandis, be thaim wyl nocht be hard, bot repellit & ſchot to the dure as ſillie thingis wantand craft to circumuene, flatter, & lie. Foꝛ now quha ſeis it nocht cum to paſſe, quhilk god complenis be his Pꝛophete? quhilk is, *That mony heris and knauis his worde (in ane parte) and dois not thairefter, bot turnis it in ane ſang of thair mouth, thair hartis being geuin tyl auarice, & the word of god is to thaim, as ane ballat of menſtralie, quhilk hes ane ſueit tone, & pleſand to ſing.* Lat ws turne I ſay and pꝛay, *that the* Lorde *of the winezarde ſend vs lauchfull treu workmen thairto baith to ſchute oute the vnclene baris,* quha be filthie leuing ãd ſueinging in thair ſtinkande ſtyis, infectis the tender burgeounis of the ꝛong wynis and to ſchut out oꝛ cut of alſua, the wyld ſangleris, ꝯ is ye ꝑoude Schiſmatikis and obſtinat heretikis na wayis ſociale to ꝯ cõpanie of chꝛiſtiãe catholiks. Quha in hie arrogance of thair maiſter Lucifer trampis down the heuinlie incres and all decent policie of the ſampn winzarde, dꝛeſt and deckit, be ye foꝛmer woꝛkmẽ vnfenzeit policiaris of ye ſamin,

Pſalme. 2.

Ezechi. 33.

☞

Luc. 10.

Pſalme. 79.

Of doctrine & ordor we meaine maiſt ſpecialie.

THE BUKE

OF

FOUR SCOIR THRE QUESTIONS,

TUECHING

DOCTRINE, ORDOUR, AND MANERIS,

PROPONIT TO YE PRECHEOURIS OF YE PROTESTANTS IN SCOTLAND, BE YE CATHOLIKS OF YE INFERIOUR ORDOUR OF CLERGIE AND LAYT MEN YAIR, CRUELIE AFFLICTIT AND DISPERSIT, BE PERSUASIOUN OF YE SAIDIS INTRUSIT PRECHEOURS.

SET FURTH BE NINIAN WINZET A CATHOLIK PREIST,

AT YE DESYRE OF HIS FAYTHFULL AFFLICTIT BRETHIR, AND DELIUERIT TO IOHNE KNOX YE XX. OF FEBRUAR OR YAIRBY, IN YE ZERE OF THE BLISSIT BIRTH OF OUR SALUIOUR 1563.

Ne sis sapiens apud temetipsum. *Prouerb. iij.*
Sed interroga patres tuos, et annunciabunt tibi: maiores tuos, et dicent tibi. *Deu. xxxij.*

ANTVERPIÆ

EX OFFICINA ÆGIDIJ DIEST. M. D. LXIIJ. XIIJ. OCTOB.

CUM GRATIA ET PRIUILEGIO.

REGIÆ Maieſtatis Priuilegio permiſſum eſt Niniano Winzeto, vti per aliquem Typographorum admiſſorum impune ei liceat imprimi curare, et per omnes ſuæ ditionis Regiones diſtrahere librum inſcriptum, The buke of fourſcoirthre queſtionis, tweching doctrine, ordour, and maneris, proponit to ye precheours of ye proteſtants in Scotland : *Et omnibus aliis inhibitum, ne eius libri editionem abſque eiuſdem Niniani conſenſu imprimant, vel alibi impreſſum diſtrahant, ſub multa xx. florenorum vltra exemplaria impreſſa. Actum Bruxellis xxviij. Auguſti* 1563. *Subſcripſit.*

Facuwez.

NINIANE WINZET A CATHOLIK PREIST TO YE CHRISTIANE REIDAR WISSHIS GRACE AND PEACE.

At ye command of Dene Patrik Kinloquhy precheour in Linlythqow and of his ſuperintendent, gentil Reidar, quhen I, for denying only to ſubſcriue yair phantaſie and factioun of faith, wes expellit and ſchott out of yat my kyndly toun, and fra my tender Freindis yair, quhais perpetuall kyndnes I hoipit yat I had conqueſt, be ye ſpending about ten zeris of my maiſt fluriſſing aige, nocht without manifeſt vtilitie of yair commoun welth, and be all apperance had obtenir ſik fauour of yame, as ony ſik man micht haif of ony communitie: I thocht I had na cauſe to be eſchameit, bot to reioſe and glorifie my God (according to S. Petiris reull) for yat I ſufferit nocht, 1 Pet. 4. as a wickit perſoun, or an ewill doar, bot as an wnſenzeit and faithfull Chriſtiane: for ye tyme is now (as ye ſamin Apoſtill writtis) yat ye terribill iugement to cum, in a manere in yis lyfe beginnis at ye houſs of God: yat is, at ye faithfull catholikis, yat firſt for yair awin ſinnis, and ſyne for ye trewthis ſaik yai ſuffer in yis lyfe with Chriſte yair heid, yat be diuers tribulis yai mot enter with him in ye lyfe eternall. Nochtyeles I began Act. 14. nocht litill to merwel at ſa haiſty, and ſa ſubdane a wolter of yis warlde, in ſa mony grete materis, and ſpecialie of ye ſubdane change of ſum cun- A meruolis haisty change to be amangis Christianis. ning clerkis, of ye ſilence and fleitnes of wtheris, and of ye maiſt arrogant preſumptioun approwin ſpecialie in ye ignorant: and amangis wtheris ſtrange mutationis, quhow micht it be, yat ane kinloquhy culd be king in Of new kingis. Linlythqow: and ſpecialie ſik a king, as appropriat to him ſelf mair large

empyre and power in yis caice, yan euir did faithfull king or emprior in Chriſtianitie. For of yame all, certane is it, yat neuir wes ane, quha attemptit to charge yair ſubiectis, with ye burding of an uther religioun nor faith, yan ye vniuerſal kirk of God had euir afore profeſſit: quhilk in his preſence (albeit I wes to him na ſubiect) for ye gloir of Chriſtis name (quha in all mot euir be praiſit) before honorable perſones, maiſt planelie confeſſit I. And ſua fra I perſauit yis new proud prince, and his Caluiniane brethir on lyke manere in utheris partis, to hef ſubdewit ſa to yame, wnder ſik thirldum yair miſerable ſcoleris, nocht only yat yai micht leid yame concerning yair bodyis, as yai war ſlawes, preſoneris, and captiues in a raip: yat is, to cauſe yame to wair and haſert yair geris and bodyis, for yair pleſuir: bot to hef blindit alſo yair iugement and naturall reſſoun, yat yai regaird na lawis diuine nor humane, bot haldis it only law quhateuir yai raill, rattill, or trattill: be it neuir ſa euident aganis Godis expres word, his manifeſt ordinance, his haly Kirk, his princeis and his prelatis: and amangis ye reſt to hef vsurpit to thame in maiſt præſumptuows bauldnes, yat plane tyrannie, for ſatisfying of yair rage, to compell yair ſcoleris to banies catholik and innocent men, ze, yair awin tendir freindis and kiniſmen, in contempt of oure Souerane Lady and hir hienes lawis, fra yair iuſt poſſeſſionis, natiue roumes and cieteis: I wes almaiſt aſtoneiſt at yair proud præſumption in ſa hiech an interpriſe, and in ſa prydeful and arrogant procedingis: yat ſa obſcuir men durſt preſume to medle yame aganis all auctoritie, bayth with ye auctoritie of ye ſpiritual and temporal ſuorde. Bot fra I mair deiply conſyderit and weyit ye hiech arrogance of men of ſa law degre, and aluterlie woid of all lauchful power, be ony titill yai allege yairfor, to be aganis al lauchful pouer placeit be God, a manifeſt ſcurge of his wraith, for ye inundation of our ſynnis, lang raigeing in euery eſtate: I ceiſſit ferther to merwell. For yat few catholik Kingis or Quenes, Princeis, or Prelatis almaiſt throw Chriſtindome, hes yis day voluntare and dew obedience, according to ye expres word of God, of yair ſubiects, it is ouer patent, allace for pietie: inſamekle yat quhilk ye Prophete ſpak afore of Ieruſalem (quhilk wes a figure of ye Kirk in yis tyme of grace) apperis in yir our tribulus dayis almaiſt fullelie complete. *Obliuioni*, ſays he, *tradidit Dominus in Sion feſtiuitatem*

A miserable subiectioun.

Tyrannie.

That ye wicket hes ye vuir hand, it is ye scurge of god.

Note.

Thre. 2.

et ſabbathum : et in opprobrium et in indignationem furoris ſui Regem et Sacerdotem. Repulit Dominus altare ſuum, deſtruxit ſanctuarium ſuum. That is ye Lord hes forzet in Zion (that is in his haly kirk) ye ſolennit* tyme and ye ſabboth day : and in indignatioun of his wraith, hes forzett ye king and ye preiſt. He hes ſchott away his altar, and hes deſtroyit his ſanctuarie. Thairfor fra I wes perſuadit, yat it wes ye almychty doutleſſie, quha throw his iuſtice aganis ſin, ſufferis ye Prince and ye Preiſt (whome to in erd be ye expres word of God, we aucht maiſt honour) ſumtyme to be diſhonorit, albeit be ye wickit only, according to it yat is writtin, *Baltheum Regum diſſoluit, et precingit ſune renes eorum : ducit Sacerdotes inglorios, et optimates ſupplantat.* And in an vther place ſpeikand of ye hie preiſt, *Qui honorificauerit me,* ſays ye almychty, *glorificabo eum : qui verò me contemnunt, erunt ignobiles :* I ſeirceit out ye titill, yat our new Caluiniane kingis and princelie preiſtis culd haif for yair auctoritie : quhiddir yis yair dominioun abone ws, wes prouideit to yame, as to a weilbeluifit peple of God, as wes ye land of Chanaan to ye Iſraelitis : or permittit as to an wngodly and wickit peple ſterit vp to be Godis ſcurge, for a tyme aboue his welbeluifit peple, in his diſcipline and fatherlie correctioun for yair treſpaſſis : as wes ye wngodly and confuſit Babilonianis aganis ye haly citie of Ieruſalem. And breuelie conſidering ye firſt part of yair titill to yis yair ſupreme auctoritie : I fand it nocht only ſclinder and licht, bot planelie inglorius, and a thing to depriue yame of all auctoritie without delay, gif yai had hald ony afore. This firſt and ſpeciall part, and almaiſt ye hail wair is, yat yai confeſſit yame ſelfis to hef bene afore, in ye preching of ye hevinlie and eternal word of almychty God, contrare baith yair conſcience and ſcience, ſchameles learis, and be fals doctrine wilfull diſſauearis and poyſonnaris of ye peple of God : forgeing yair ſermonis for ye pleſuir of euery auditour, efter ye faſſoun of ſchipmenis breiks, mete for euery leg : any thing to hef vnderſtandit and roundit priuatlie in ye mirk, and ane vther thing to hef precheit oppinlie in ye pulpet : ane thing to hef had cloiſit in yair breiſtis, and ane vther reddy, as yai thocht tyme, in yair mowthe. Be ye quhilk ſchameles teſtimonie of yair awin toungis, of na reſſoun culd I be induceit, efter to credit and reuerence yame mair yairfor, as mony yan

* Zuil pasche witsund. etc.

O Mahometical impietie.

O preparairis of ye way to ye Antichriste. Ro. 12. 1 Pet. 2. Heb. 13. Iob 12.

ab inuiis procedit impietas. 1. Re. 24. 1. Reg. 2.

Note, of superioritie.

Gen. 12. 13. 15. & Ios. *passim.* Heb. 12. Prouer. 3. 4. Reg. 24. 25.

The titil of ye new Caluiniane kingis.

Their recantatioun.

(bot fy on ye clekane wittit in ye cauſe of God) of a maruelus facilitie did: bot to eſteme yame rather at yat preſent to be ye ſamin ſelf men, quhome yai without all ſchame, or appering repentance of ſa horrible a cryme (gif yai had recantit yair leis vnſenzetlie, fra ye botum of yair hert, as yai vſe to ſpeik) confeſſit yame to hef bene afore. For na man is of ony iugement, quha markis nocht yair ſchaimles confuſioun, quhen yai wald thraw ye exempill, of ye converſioun of S. Paull to be a trim cloke and excuis of yair euerſioun. For S. Paull at yat tyme wes ignorant of Chriſte, of his word and ſacramentis, and blindit be feruent zele towart ye Moſaical law, perſeuit ye membris of Chriſte in mirk ignorance firmilie, albeit maiſt wranguſlie perſuadit, yat all yat he did wes a thing maiſt pleſand to God: and yairfor, ſayis he, *Miſericordiam conſecutus ſum, quia ignorans feci in incredulitate.* Bot yai contrarie confeſſit yame ſelfis to hef techeit and wrocht contrare yair knawlege and conſcience, and willinglie and wittinglie to hef borne fals witnes, nocht contrar man nor manly biſſines, bot contrar God and his eternal veritie. And zit becauſe ſum of yame wes eſchamit, to teſtifie ſa planelie yair gret vngodlines: bot allegeit yat yai had obtenit mair illuminatioun of ye haly gaiſt, and greatear knawlege of ye veritie: I conferrit with me ſelf, quhow yat micht be, yat Chriſtiane men profeſſing, techeing, and preching Chriſte and his word ſa mony zeris, in ane monethis ſpace or yairby, ſuld be changeit ſa proudly in ſa mony hiech materis in ye plat contrar men. At paſche and certane ſoundays efter, yai techeit with grete appering zele, and miniſtrate ye ſacramentis til ws on ye catholik manere: and be witſonday yai change yair ſtandart in our plane contrare. And ſa iugeit I, yat it neceſſarlie behuiſit thame, othir to hef bene afore werray finzeit hypocritis, and temperizaris with ye tyme contrare yair conſcience, or to hef bene reuiſſit be ſum mychty ſpirit. And yairfor thocht I it a thing nocht only profitable at yat tyme, bot werray neceſſar, to obey ye counſell of ye Apoſtill: yat is to try and examin ye ſpiritis, gif yai war of God. Heirfor ſen all men ſuld be reddy, to geve compt of yat faith and hoip in him, yat I, being a Preiſt, ſuld notht hef bene iugeit be ye waik, to yair ſclander (to quhome my conuerſatioun afore wes knawin) faithles and feble, nother hait nor cauld: I intendit, be godis grace, to declare me planelie in yis dangerus

The botum of yair hert is declarit to be, a botumles conſcience.

Of yair excuis. Act. 9. 22.

1. Tim. 1.

Sen infameit perſones may nocht be witneſſis in manis cauſe: quhow ſall yai be iugeis in ye cauſe of god.

a ſubdane change to be in ye faythfull. an. 1559.

A grete occaſioun quhareby ye auctour wes firſt moueit to wryte.

1. Io. 4. 1. Pet. 3.

Apoc. 3.

ſeditioun an vnſeinzeit Chriſtiane, yat is, ſtoutlie to gainſtand all abuſe, negligence, licentius leuing, and phariſaicall hypocriſie to me knawin, other of ye former aige, or of it now preſent: and ſiclyke to ſchaw me a manifeſt aduerſar, efter my ſmall leirning and knawlege, to all ſchiſme ſeditioun, errour, and hereſie. And albeit I wes nocht ſa weill exerceit in ye ſcripturis, as become me of my aige and vocatioun, nor zit guidlie micht ſua be, ſen I had ſpent my maiſt fluriſſing zowtheid apt to yat ſtudie, in techeing of cheldring: zit I rememberit yat I ſuld nocht be an hypocrite, nor applaud to ye warld contrar my conſcience, to beleue ane thing in ye law of God, and ſay ye contrar: nor zit for ye feir or fauour of man, ſulechelie to appreue or condemne in Godis cauſe ony thing to me wnknawin. And yairfor yat ye waik ſuld nocht hef bene offendit be my ſilence, and yat I micht hef knawin my aduerſaris ſtrenthe, gif ony had bene for yair nouationis, collectit I yan in ſynceritie of conſcience, ſum of yai heidis, quhilkis I iugeit ye foirſaidis perſones to hef techeit erroneouſlie, and wrait to yame familiarlie in a pleſand manere, forzetand all former iniuris done to me, or to wtheris my faithfull brethir. To ye quhilkis heidis my new king kinloquhy, in ſindry writtingis woid of all humanitie and compatience, and taiſtand nocht only of contentioun, bot of contempt, maid ſindry promiſſis of an anſſuer, with grete boiſting of ye victorie to him, and triumphe alrady in hand: bot as zit, yat we mot knaw his invart religioun, be his fidelitie (I will nocht ſay be his leis) in externe materis, we heir na thing of his promis fulfillit. That delay ſuythlie of his anſſuer, ſra yat I efter ſa mony obliſingis had avytit vij. or viij. monethis yairupon, moueit me efter yat I had conferrit with ſum weill leirnit catholikis, and with ſum ſtrang Caluinianis alſo, and had red ſum controuerſeis and reſſoning yairupon on baith ſydis, to collect almaiſt ye haill ſumme of yai thingis, quharein I wes offendit, in ye doctrine, ordour, and maneris, now auctorizit, contrar all auctoritie. Quhilkis ſa collectit I preſentit to my catholik afflictit brethir, layt men and wtheris, in quhome apperit to me ye ſpirit of knawlege and godly feir. Quha anſſuerit in ane mynd yame all, ſpecialie to be moueit be ye ſamin reſſonis and auctoriteis, nocht to aſſiſt to ye new impietie, callit be ſum ye reformatioun of ye proteſtantis. Bot zit yai deſyrit yir queſtionis mair trimlie and ſtrenthelie to be ſet furth,

Eccl. 1. Ro. 14.

Eccle. 5

The ſecund occaſioun to wryte mair largelie to Iohne Knox.

with ma large auctoriteis, and to be writtin agane: and yairefter to be deliuerit to ye principall precheouris of ye new factioun. For I had collectit yame ſchortlie wanting buiks, quhen I wes in travell, as yai come in my memorie of former reiding, and of conferring with wtheris at yat tyme be ye way: as ſum honorable perſonis knawis. This I eik, baith for ye trewth, yat gif ony thing negligentlie, and nocht ſufficientlie ſtrenthit be ſet furth in yis werk, it ſuld be impute to my haiſt and feruour, and to nane wtheris iniuſtlie: and to ſignifie alſo, yat gif ye lauchfull paſtouris, and wtheris bettir leirnit of ye catholik ſyde, did yair diligence in yir materis, and ſpak frelie without feir, yat ſik proud, fulege phantaſeis, pyntit leis, brutall irreligioſitie, and damnable errouris, as now regnis, in ye place of ſyncere veritie, and trew catholik religioun, defenceit only be finzeit eloquence, ieſting, and mockrie, wald nocht haif ſa lang reinzeis, nor ye exiſtimatioun amangis ye peple, as yai haif preſentlie, allace. Bot to ye purpoſe: I nocht yan haifing opportunitie, and werray deſyrus to hef wtterit my religioun, to avoid all occaſioun of ſclander till wtheris, and to hef reduceit, ſa fer as lay in me, ye wildſum wandering vnto ye richt way agane: or to hef bene aſſuirit be ye licht of Godis word (quhilk our aduerſaris boiſtit yame to hef hald) yat we had bene furth of yat way in ony poynt, incontinent deliuerit yame writtin on yis ruid manere folloving to Iohne Knox, as to him, quha wes haldin in ya partis principal Patriark of ye Caluiniane court. And yat be reſſoun, yat ye ane of my former competitouris keipit na promis, and ye wther maid na anſſuer: hoipand mair fidelitie in yis renounit man, gif it had pleſit him to promitt anſſuer yairto in ſpeciall, as he afore did generalie ſindry tymes in ye pulpet, obliſing him ſelf to ſik reſſoning in word or writt: oftymes obiecting to the catholikis (quhome he callis papiſtis) yat nane of yame durſt impugne ane propoſitioun of his doctrine: albeit ye contrar wes knavin to be trew. For quhais anſſuere yaireſter oftymes publiclie and priuatlie promiſſit be him, we hef awaytit almaiſt keiping ſilence ſen ye xx. of Februar, or yairby: quhill now laitlie within yir fews days is cum to my hand a reſſoning anentis ye mayſt bliſſit, feirfull, and haly ſacrifice of the mes, haldin about a zere bypaſt betuix my Lord of Croceraguel and Iohne Knox, a werk in beginning decorit with a pece of an epiſtil, als hali, as is ye

wharein ye wryetar is to be reprouit.

quhy wes yis buik delineret to Ione Knox.

An. 1561. Of ye tractate set furth anentis ye ressoning betuix my Lord of Croceraguel and Iohne Knox.

auctour yairof, and I warrane zow, cunninglie gloiſſit be ſum weill leirnit and diſcrete man, god wate, in ye mergin: quharein Iohne Knox of his pregnant ingyne and accuſtomit craft of rayling and bairding, attributis to me a new ſtyle, calling me procutour for ye Papiſtis, and yair obliſis him of new, to geve anſſuer to our queſtioun tueching his lauchful vocatioun, and as we can collect yairof and of his former promis, he intendis to anſſuer lykewayis to ye reſt folloving in yis buke. Of ye quhilk twa poyntis I wes ſingularlie reioſeit: firſt yat God maid me worthy to be mockit for my ſmal labouris in defence of his catholik kirk, ſra ye fals accusatioun of hir aduerſaris, and to be reknit be yame in tyme of perſecutioun, in nummir of ye faythfull, quhome yai in yair ieſting callis Papiſtis. For in defence of yat thing only procuir I, quhilk ye honorable and haly Papiſtis, ye haly Biſchope and Martyr of Chriſte S. Cypriane with ye wtheris renounit martyris in ye primitiue Kirk, and quhilk ye renounit Papiſtis and excellent Doctouris S. Auguſtine, Hierome, and Ambroſe, zea breuelie, ye haill Kirk of God ſen ye Apoſtolis days, in an vniformitie of doctrine maiſt clerlie appreuis. And na thing diſaggreing yairfra procuir I: nocht adhering to ye priuate iugement or obſcuir ſayngis of ony ane man, (as is ye commoun practik of our aduerſaris, to mak of obſcuir mirknes, a commentare to ye cleir licht) bot to ye plane and vniforme confeſſioun of all, or at ye leiſt, to ye aggreable conſent of ye maiſt part of ye beſt lernit, euir be ye kirk of God auctorizit. And ſua, godly Reidar, quhattin a Papist I am in yis ſamin ruid buik of queſtionis (be ye infallible and inconfutable treuth of ye quhilk my aduerſar is offendit) I tak on hand to preue, on perrell of my lyfe, ye maiſt haly martyris, ye beſt leirnit confeſſouris afore reherſeit, and wtheris mony may bayth of ye Greik and of ye Latin kirk, togiddir with generall counſelis to hef bene ye ſamin Papiſtis. O happy heirfor and happy agane think I yis day to me, quhen ye grete guidnes of God, of his mere mercy has præſeruit me in yis maiſt ſtormy tyme, fra ye rolkis of ſchiſme, errour, and hæreſie: zea, fra manifeſt rebellioun raigeing at yis præſent aganis Godis plane word, his kirk vniuerſal, his ordinance, his Princis, and his Prelatis: and beſydis yat alſo hes lent me of his ſpirit, to confes my faith to his gloir, quhill ye erroueous aſſault me be tanting, and mockrie, quhen yai

Of twa poyntis yairin concerning yis mater.

For quhat mater procuiris ye wrytear.

Note ye trew catholik doctrine.

For of ye trewth of ye scriptuir we contend nocht, bot of ye trew sense yairof approuin be Godis haly kirk vniuersal.

Reiosing in God.

Of Iohne Knox defence of his vocatioun in ye pulpet.

may naways be veritie. For quhat veritie culd Iohne Knox ſchaw for his lauchfull vocatioun (quhilk ane article ſpecialie, he cheſeit out of ſa mony, to confute and confund in ye pulpet, to augment his gloir) I think it is nocht vnknawin to Scotland: and is nocht in my defalt, bot in defalt of my ſmall freind Dame Cunzey, bot it ſuld hef bene layng or now, as it ſal be, God willing, ſchortlie, to ye mein leirnit always (for ye godly cunning neidis nane of our labouris yairto) mair notifiit in Scotland, and in vther Chriſtiane cuntreis: in quhat wickit apoſtaſie, he and all vtheris preiſtis, munkis, and freris of his ſect ar fallin in, in yat yai renunce as rennigatis, yair preiſtheid gevin yame, be ye ſacrament of ordour: and quhow yai ſtill remane preiſtis be ye ſamin ſacrament (lat yame renunce it, as yai pleis) ay quhil yai de: albeit to yair mair ſeueir puniſment æternalie, except yai (quhilk ye guidnes of God mot grant yame) in tyme repent yair fall: and ſiklike in quhat proud arrogance and damnabil ſacrilege is he ſpecialie, and ye vtheris his fallowis in yair degre, ſliddin: vsurping ye auctoritie of godly biſchopes and vtheris paſtouris and preiſtis in ye kirk, aluterlie aganis all lauchful pover onyway gevin be man to ony miniſterie, yat tha vſe in ye kirk, except only be yat titill, quhilk tha eſteme nochtis: yat is, inſafer as tha ar preiſtis: and yat tha ar nocht ſend as trew prophetis be God, it ſalbe, God willing, mair cleir yan ye day licht, be mony euident demonſtrationis at lenthe. Bot now quhen all his blunt boultis and pithles artelzerie ar ſchot, to infirm and adnull his awin cauſe, rather yan to ſtrenthe ye ſamin, yat be his lang ſilence efter ſa mony promiſſis he ſchawis him ſelf conuict in conſcience, haifand na appering reſſoun for ye defence of his vocatioun, except we admitt him to be a new S. Iohne ye Baptiſt, or a new prophet Amos, hes he nocht win ye hoiſs worthelie, in forgeing a mok to me mony mylis fra him, calling me procutar for ye Papiſtis? Gif ony man, gentil Reidar, ſall think yis my procuratioun in yir articulis to be wngodly, lat him remember, quhat he menis be yat article in his creid, *The haly Kirk vniuerſal.* For only quhat yis kirk (quhilk my aduerſar inſinuatis to be it, quhilk he callis papiſtical) hes euir defendit, and now defendis, intend I, be Godis grace, efter all my ſinal pover and ſpirit, euir to defend, and na thing diſaggreing yairfra. Bot as to ye terme Papiſt, albeit faithful Chriſtianis, of guid reſſoun

Note a promis of a catholik.

The Caluiniane miniſteris can nother ſchow yair power, proceding frome God nor man.

Note.

Of ye terme Papiſt.

reioſeis in na new ſtylis, concerning religioun: zit yat yai ſuld be gretunlie offendit be ye terme Papiſt, obiectit to yame be yair aduerſaris, I can naways vnderſtand: ſen by it ſpecialie may be bot vnderſtandit, a man yat dois knaw ye lauchfull auctoritie of his biſchopes, quhome almychty God hes commandit be his expres word to fauour, luve, and humelie obey: and ſpecialie to ye ſucceſſour of Petir now commonlie callit Papa: albeit Papa be a terme efter ye myndis of ye aunciant fatheris, commoun to ony Biſchope, as efter in yis buik is ſchawin. Quha ſeis nocht yis day, yat gif Kingis ande Quenes buir nocht a ſuord, quhilk our aduerſaris ferit mair, yan ye ſpirituall ſuord of ye Pape and vtheris biſchoipis, bot yai wald mok ws on lyke manere, and call ws Kingiſtis and Queneiſtis, or ſiklyke name of yair commoun craft of mockrie, for our humil and dew obædience vnto our lauchful Souerane? And yis mekle concerning ye procutar for ye Papiſtis. As to ye ſecund poynt yat he promiſſis in his buke to mak anſſuere, as be word he did afore oftymes oppinlie, I am reioſeit yat he intendit yan to keip his firſt promis: albeit as zit in dede efter ane haill zeris aduiſement, we heir nocht yairof. Nochtyeles yat he is ſa layng making anſſuer, I hoip only guid yairthrow yat efter ſa lang conſultatioun, he ſal, be Godis grace, præfer ye knavin veritie and his ſaluatioun to all wane gloir or pleſuir of man. Bot failzeing yairof (quhilk God forbid) and gif alſo perchanſe, he keip na promis heirin: he dois bot yan, as becumis his new profeſſioun and according to ye commoun trade of yat part of ye realme be him and his, præſentlie corruptit: quha declaris expreſſie, quhatkin a faith yai haif in God, be ye faith and promis, yai vſe now commonlie to keip to man. Bot always becauſe in ye mein tyme we ar offendit be his layngſum delay, and ar ſtoppit be ye tyrannie of ſum, to put furth our mynd in prent at hame: and vnderſtandis ye copiis of our quæſtionis and vtheris tractatis corruptit be vnleirnit writtaris, to ye ſclander of ye trevth and to our ſchame we ſett furth yis iuſt copie, without altering or eiking ony thing, ſa fer as we can remember: except onlie yat in place of yis epiſtill wes ſum Latin to ye cunning reidar, exhorting him nocht to haif reſpect to our ruid ſtyle, bot to ye trew catholik ſentence: ſen we controuertit nocht with our aduerſaris for trim talk, bot for ye trying of ye trewth: nocht for deckit vanitie, bot for ye æternall veritie.

Deut. 17. Heb. 13. Matth. 10. Luc. 10. Io. 13. 21. Note.

The secund poynt.

The cause of ye prenting of yir quæstionis.

Quhy ar yir quæstiounis now, nocht maid mair strenthy.

Quhilk thing we requeiſt the, gentill Reidar, zit anis agane, and to purge yi copie according to yis præſent: willing ye to be perſuadit, yat gif it pleiſit ws at ȝis tyme and place, to alter or eik yis tractate, yat with litill labouris, it micht be maid tueching ye ſtyle mair pleſing and perſuading, and in ſentence fer mair ſtrenthy and difficill to our aduerſaris to mak anſſuer yairto. Zit nochtyeles becauſe Iohne Knox apperis to ſchaw yat with his fallowis he labouris to fulfill his obliſing, we will eik nor alter na thing heirin, except ſum illuſtratioun in ye mergin, yat ye Reidar, gif ony anſſuer beis maid may ſyncerlie confer ye ane with ye wthir: and in ye mein tyme yat ye ſempill beleuear may haif ſufficient licht, to eſchew ye diſſaitful ſnairis of ye erroneous. As to ye phraſe and dictioun heirof, guid it war to remember, yat ye plane and ſempill trewth of all thingis requiris only amangis ye lautefull and faithfull peple, plane, familiar, and na curius nor affectat ſpeche: as ye defence of fraud and falſet neceſſarlie requeris a cloke of finzeit eloquence, be ye quhilk ye incircumſpect and licht of iugement oftymes ar diſſauit. And as tueching ye mater, as we ar informeit, yat Iohne Knox efter aduiſement wes eſchameit to ſet furth an anſſuer, quhilk wes be certane of his grete ſcoleris about a zere and thre monethis paſſit deuiſeit heirto: ſua we ar aſſuirit, yat na leirnit of yame without prik of conſcience (ſa grete is ye guidnes of God to knok at ye breiſt of man) without ye ſtudie, I ſay, of ſchiſme and diuiſioun, and without rebellioun and wilfull malingning aganis ye knawin veritie, ſall tak pen in hand in our contrare, zea, contrare ye waik membris of Chriſte, an hundreth ways inuadit maiſt feircelie to leve yat haly religioun, quhilk yai maiſt godly profeſſit at yair baptiſm: For quhais defence ſpecialie yir quæſtiounis ar ſet furth: yat ye vnleirnit mot haif ſum defence aganis ye erroneous and contentious pleidaris: quha with yair continuall altercatioun, blaſphemeis, and mockrie of all godlines, ithanlie labouris to ſubuert ye ſillie ſemple anis. Thir thingis I ſpek in na fulege confidence of my eruditioun, bot in ſynceritie of conſcience, and godlie fortitude in ye defence of ye vndoutit veritie, techeit be ye haly Kirk vniuersal, quhome only efter my knaulege and conſcience, I follow as ye pillar and ſtabiliſment of veritie, as ye ſpous of Chriſte our Lord, be ye illuminatioun of his ſpirit induceit according to his promis in all richteuſnes, haiſand ye

Of ye ſpeche of veritie, and of dissait.

Apocal. 3.

1. Timo. 3. Cant. 6.

Io. 14. 16.

ſamin haly ſpirit at all tymes hir doctour, gyde, comfortar, and aduocate to hir promiſt, gevin, and to ye warldis end with hir remaning. Bot gif ony ſalbe ſa feble in faith and negligent of his ſaluatioun to maling contrar his conſcience and inſtinct of ye haly ſpirit, for pleſuir of his forlorne brethir, and for a ſchaddow of gloir to him ſelf: lat him be perſuadit, yat ye almichty God, qua is ye defence and ſuir protectioun of all yame, quha walkis in ſimplicitie, ſall ſteir wp in his contrare ſtrangar kempis and perſytear procutaris, yan I am, to oppin out and mak manifeſt ye hyprocriſie of ye ſule, and of al his mainteimaris: according to it, yat is writtin of ye leing maiſteris, quha in ye latter days be ye yair fuete flattering eloquence ar to ſeduce ye hertis of ye innocent, and be ſiklyke iouglarie ar to ganeſtand ye manifeſt veritie: as Iannes and Mambres be yair leing deuilrie and incantatiouns gainſtuid Moyſes in ye præſence of Pharao: *Inſipientia eorum*, ſays ye Apoſtill *manifeſta erit omnibus, ſicut et illorum fuit*: yat is ye ſulegenes of yame ſalbe maid manifeſt to all men, as wes ye ſulegenes of Iannes and Mambres. This mekle, Chriſtiane Reidar, thocht I expedient to be notifiit: quhareby my firſt motioun to yir materis, and cauſe of ferther proceding, with my hoip of ye end heirof mot be knawin. For as a Theologe I profes me to be nane, nor zit of ye nummir of ye hie leirnit: ſua nocht to confes me a faithfull Chriſtiane, ſpecialie quhen be baneiſing fra my tender freindis, I am almaiſt compellit yairto, I am effrayt in ye præſence of God, and eſchameit afore angell and man. And as it is knawin nocht to be ye kirk rentis, nor roytous lyfe yairby, yat moueis me to profes my name in yis debait and tentatioun, ſen of ye kirk rentis I had neuir my leuing, quhilk now I micht haif abundantlie, gif I præferrit my belly to guid conſcience. ſua I wald it war to nane vnknauin, me euir to be an humil ſone of ye haly kirk vniuerſal. For as fra vitious leuing, abuſe, ſuperſtitioun, and idolatrie, I (to God be gloir) aluterlie dois abhorre: ſua neuir fra my barneaige intendit I to ſik proud arrogance, as to be a ſchiſmatik, nor zit to ſik obſtinat wilfulnes, as to be an hæretik. And ſa I hoip yat ye grete guidnes of yat lord maiſt bliſſit, quha of his mere mercy gaue me ye former mynd, ſall corroborat and ſtrenthe alſo my præſent intentioun: quhilk is, nocht to be ſa feble and fleit, for na trible of tyme, nor tyrannie of man, yat I be a temperizar in Godis

Act. 1. Matt. *vlt.*
Prouer. 2.
Ro. 16.
1. Tim. 4.
Exod. 7.
1. Tim. 4.

cauſe contrar my conſcience: and fer les heirfor a plane rebell yairto. The ſamingift wiſhe I to the beneuolent Reidar, yat of cheritie and for yi awin ſaluatioun yow wald aſſiſt till ws, as a faithful and conſtant Chriſtiane, in ye manifeſt veritie: and yat without reſpect of perrel, in feir of yat Lord, quha only knawis and ſall iuge, zea, ye ſecretis of ye conſcience of man. Quha mot mak the with ws and all profeſſing ye name of his only ſone our Lord Ieſus, of ane mynd, and of ane ſpirit, humill and obœdient ſones to all treuth and auctoritie, in his haly catholik Kirk. Amen.

Of Louane ye VII. day of October. M.D.LXIII.

The faythfull Sones of ye haly catholik Kirk in Scotland, of ye inferiour ordour of clergy and laytmen, humill ſubditis to yare Souerane Lady Marie, and obœdient to yare lauchful Biſchopes and Paſtouris, depoſit of yare offices, incarcerat, exilit, or violentlie eiectit fra yair iuſt poſſeſſionis and native citeis, for nocht aſſenting to ye prætendit reformatioun at yis præſent in religioun, to Iohne Knox and his complices prætending and allegeing yame to haif ye lauchful auctoritie and ordinatioun of trew Biſchopes, and wtheris Paſtouris of ye Kirk within ye ſaid Realme wiſſhis helth, and illuminatioun of ye haly gaiſt.

We perſaueand zour feruent diligence, to alluir all men to ye embraiſſing of zour prætendit religioun, and zour ſeueir puniſment alſo, and rigorus indignatioun agains, yame quha reſſaues nocht ye ſamin: and conſydering ſiklyke, and alſo firmlie beleving yat yair is bot ane fayth of Chriſtis deirbelovit ſpous his haly Kirk, out of ye quhilk yair is na ſaluatioun nor remiſſioun of ſinnis: ye quhilk ſuppoſe be tribulit, ſall nocht decay aluterlie conforme to our ſaluiouris promitt al ye dais of yis warlde: hes had conſideratioun partlie of zour prechingis, and partlie of ye iugement of ye aunciant Doctouris and Martyris of ye primitiue Kirk, declarand ſumtymes incidentlie ye ſcriptuiris and ordour in ye materis of controuerſie now being in religioun: to ye intent we mot be inſtructit in ye trewth yairof: and to abhorre and fle, be Godis grace, fra all kynd of idolatrie, ſuperſtitioun, ſchiſme, and hereſie: and to be at ane alſo in ane Godlie vnitie with all yais, quha profeſſis ſyncerlie ye trew doctrine of Chriſte Ieſus. Expending ye matur ſua, and conſidering ſiklyke, quhat perrel it is to be cariit about with euery wind of doctrine, we ar be ye grace of God (to quhome be all gloir) perſuadit to yat conſtancie, yat for na feir of trible, with help of ye hieaſt, we wil affirm in diſſimulatioun, yat thing to be trew in religioun afoir man, quhilk ye haly gaiſt hes nocht perſuadit

Ephes. 4. Luc. 22. Matt. 28. Ephes. 4.

Ro. 14. Matt. 10. Luc. 12. ws to be trew afoir God. And yat ſpecialie becaus we haif in remem-berance yat all thing quhilk is nocht of fayth, is ſin: and yat quha thinkis ſchame of ye veritie, quhilk is Chriſte, afoir man: ye Sone of God ſal be eſchamit of him afoir ye angelis of his fader in heuin. Seing alſo yat ye Biſchoipis and wtheris Paſtouris of yis Realme for ye maiſt part, hes nocht as zit, yat ſpirit of fortitude to confes and affirm bauldelie on athir ſyde without feir, yat thing quhilk yair conſcience and fayth inwartlie dytis yame to be trew: we can nocht contrare ye word of God detrect yame, nor railze diſpitfullie contrare yame: bot committis ye amendiment yairof to ye mercy of ye hieaſt. For we ar certifiit be haly Scripturis, yat hypocritis and wikit perſones (bot of wices we accuis nane at yis præſent) als weill of ye Eccleſiaſtical ſtate, as of ye ciuill Magiſtratis (to quome nocht yeles we aucht dew obædience with reuerence in all thingis nocht repugnand to ye will of God) hes ſumtymes reull abone ye peple for yare iniquitie: of ye quhilk we knaw our ſelfis nocht giltles nor innocent. Zit ſen euery man ſall beir his awin burding at ye leiſt, and ſall geue compt of his awin doingis, and yat without fayth it is impoſſible to pleis God: neid is till ws to labour for ye ſaifgarde of ye trew fayth for our awin part. Heirfor we deſyre zou of zour humanitie, gif ze wald yat we war iunit in religioun with zou, to anſuer till ws in writt zour opinioun and auctoritie yairfor, concerning ye articlis ſubſequent: in ye quhilkis maiſt cheiflie ze appere to hef ſegregat zour ſelfis fra ws, inſafer as we zit vnderſtand of zour doctrine in yame. For in word, or preching only, we can nocht ſa firmlie iuge yairin, tweching zour ſaid doctrine, yat we dar bauldlie without prik of conſcience, embraſe ye ſamin as ye indoutit veritie. And zit deſyris maiſt feruentlie, as we hef ſchawin afoir, and as God knauis: all contentioun and diſcord being trampit doun, all errour and abuſe being cuttit away, to leue at quietnes, ſa fer as is in ws, in all godlie vnitie, with all yais, quha vnfenzetlie luuis Chriſte Ieſus, his eternall word, haly law, and immutable will, and covatis to duell in his grete houſs, quilk is his haly Kirk, in ane godly band of luve, without ſtryfe and contentioun. Thir thingis folloving we demand zow, as God knawis, of na malice contentioun, or oſtentation of ony ſcience, yat is in ws: quhilk we miſknaw nocht to be werray ſmal, in reſpect of mony wtheris: bot ſpecialie for

Exod. 22. Act. 23. Iud. 1.

Iob. 34. 3. Reg. 22. Oſe. 9. Ro. 14. 1. Pet. 2.

Galae. 6. 2 Cor. 5. Hebr. 11.

Iud. 1.

ye speciall caus of ye moving of yir quæstionis.

depreſſioun of errour, illuſtratioun and magnifiing of ye veritie, libertie of our conſcience according to Godis will: and yat ye waik and infirm be nocht ſclanderit be our vngodly ſilence in tyme of perſequutioun. And ſecundlie for twa cauſſis, of ye quhilkis ane is: forſamekle as we ar ſa tribulit be zow, and (as we wnderſtand) iniuſtlie perſuitit, with ſa grete rigour, as we war heretikis or apoſtatis, vnworthy ye cumpanie of trew Chriſtianis: and yat only for nocht aſſenting generalie to zour prætendit reformatioun: quhilk contrare our conſcience, led (as we ar perſuadit) be na wilfull ignorance, bot be ye trew wnderſtanding of Godis word, we dar naways attempt: fering gif we ſua do, ye offence of ye lord our God, and yairthrow our iuſt damnatioun. The wther is, yat ze ſa bauldlie exhortis all men to impugne zour doctrine planelie, gif yai may iuſtlie: or wthir ways in ſa fer as yai ar doutſum, to deſyre reſſoning with zou, in word or writt, in ony controuerſie affirmit be zou, quhare with yai be offendit: promitting zou to vndertak yai panis glaidly, and pleſandly to ſatifie yame, according to zour doctrine, of ye expres word of God, gif yai be deſyrus of ye treuth yairof: of ye quhilk we confes ws maiſt deſyrus. Of yis ſamin promis cheiflie, we ingere ws bauldlie, nocht ſuſpectand zour offence yairby, to propone yir quæſtionis folloving: teſtifiing to zow afoir God, yat we aluterlie of conſcience abhorris fra ye vnderſtanding yairof, according to zour, doctrine inſafer as we zit vnderſtand it: deſyring heirfor effectuuſlie, and requiring zour anſſuer yairof in writt conforme, to zour ſaid promis: and yat ſynceirlie without ſophiſtical contentioun of wordis, as ze will geif compt to him, quha miſknawis nane of al our thochtis: deſyring ſiklyke, and alſo maiſt hertlie and humbly praying ye nobilis and wtheris of zour congregatioun, to conſider attentlie, and treulie iuge, our former cauſſis to proceid of na hatrent, nor intent to moue diabolical ſeditioun (quhilk we ſpeik vnſenzetlie in Godis præſence) bot only of ye trew fontane of ſyncere luue: yat God and his æternal veritie mot be treulie acknaulegeit: and we, and al profeſſing ye name of our Saluiour Chriſte, bot ſpecialie our nobilis and wtheris our countreymen (to quhome beſydis ye profeſſioun of Chriſte, we ar in mony greis of luue naturalie coniuuit) mot be in vniforme ordour of religioun, of ane ſpirit, of ane mynd, and ane in all godlines in ye ſamin Chriſte Ieſus our only Saluiour and media-

wtheris caussis. .ij.

Hebr. 4.

tour. To the end heirfor, yat we may ſa be, we exhort zour modeſtie, gif ony thing in yis tractat be obiectit to zow, of ye quhilk ze ſall peraduenture pleis to ſchaw zour ſelfis innocent, yat ze purge zou yairof, without cauillatioun in ane word: and impute yat to ye imbecillitie of our iugement, nocht throuchlie vnderſtanding zour doctrine: Or (gif ze pleis) to our ignorance. For we had leuir be callit be zou our countreymen ignorantis, nor wit zou to be eſtemit be al faythful nationes, in grete ſchame of our natioun, wilfull and erroneous: certefeing zou of our conſcience and alſo geuing be yir præſentis to zou our iuramentum (as yai cal it) calumniæ, yat we oppone na thing to zou heir, except only yat apperis till ws manifeſt errour, or ellis curious, new, indiſtinct, and confuſit doctrine, of ye quhilk manifeſt errour and præſumptioun vpryſſis: or quhare miſordour, and maneris ar vngodlie be zou approuin, eftir our iugement. Or yat, quhilk ze calumniuſlie (as we think) in diſſimulatioun aſcriuis to ye name of Papiſtrie, nochtwitſtanding ye ſamin be in deid (as we dout nocht zour ſelfis ye ſamin thing nocht to miſknaw) othir ye euident conſent in doctrine of ye primitiue Kirk, expreſſit till ws be ye writtingis of ye Doctouris within four hundreth zeris till Chriſte: or determinationis eſtabliſſit be general Counſelis, according to ye haly ſcriptuiris. We ſuſpect na thing of zour prudence, to putt in dout, quhat part of euery quæſtioun, is obiectit to zou as erroneous: and quhat part ſiklyke yairof is beleuit and appreuit be ws, as ye treuth. Forſamekle as it may chanſe, yat ſum of our quæſtiouns may appere to zour iugement mair prolixt, yan becumis eftir ye common conſuetude, to ſik materis: beleue heirfor ws, to hef tane willinglie ye mair labouris on ws at yis præſent, corroboring our iugement with ſufficient defenſis, and ſumtyme anſſuering to zour maiſt ſtrang obiectionis, to ye intent, yat eftir yis mair eſalie without ſtryfe, we mot togidder embraſe ye knauin veritie. Ferther ye ſpirit of Chriſte promittit and geuin to ye Apoſtolis to teche and perſuade yame all veritie, mot conuoy and confirm zou and ws, in ye perfyte beleue, and ſyncere knaulege of Godis will, and continual obœdience to ye ſamin. Amen.

Quhat materis ar proponit in yis tractat.

¶ THE FIRST QUÆSTIOUN OR ARTICLE.

1. *Of ye trew vnderſtanding of ye Kirk, and be quhome ſpecialie expreſſit.*

SEN ye haly catholik Kirk is without controuerſie, to all profeſſing ye ſcripturis of God, ye pillar and firmament (or eſtabiliſing) of veritie, indoutitlie haifand ye trew vnderſtanding of ye ſyncere word of God, be ye inſpiration of ye haly gaiſt, conforme to our ſaluiouris promitt: quhidder beleue ze ye iugement of yis ſaid haly Kirk, mair treulie ſetfurth and expreſſit till ws, tueching ye trew vnderſtanding forſaid, and ſpecialie in materis of controuerſie being at yis præſent, be ye Martyris and wtheris aunciant Doctouris of ye primitiue Kirk: as Dionyſius, Clement, Martialis, Ignatius, Iuſtinus, Tertulliane, Cypriane, Irenæus, and Origene: and efter be Hierome his maiſter Nazianze, Ambroſe, Auguſtine, Athanaſius, Baſill, Hilarius, Chryſoſtome and Cyrillus with mony wthiris in yair days aborit .xjC. zeris paſſit at the leiſt: togiddir with general counſelis writand in ane conſent and vnitie of doctrine, ſpecialie quhare yai tueche incidentlie ony mater of religioun now controuertit: or be Iohne Caluin and his complices in yir our days? And to quhilk of yair conſentis and iugementis dar ze maiſt bauldlie affiſt in zour conſcience afoire God?

1. Tim. 3. Io. 16. Because nane sectare can answer heir without manifest confusioun of his errour: you Christiane reid Vincenti lirinen, neulie putt in Scottis: quha Godly and cunninglie discussis yis questioun about a .xjC. zeris passit.

2. *Of ye calumnious allegeing of Papiſtrie.*

GIF ze præfer in zour conſcience afoir God the iugementis of the ſaidis aunciant fatheris and counſelis to Caluin and his forenemmit (quhilk we beleue ze dar nocht planelie deny afoir man, except ze wald be iugeit ſchameles) quhy depres ye in diſſimulance and obſcuiris in zour doctrine, be the name of Papiſtrie, as be ane terme, to mony maiſt odious the ſaidis fatheris and counſelis vniforme conſent in ſindry controuerſiis being at yis tyme: and follouis in zour techement the priuat opinioun of Caluin, and his complices rather yan yame?

Note yair simulatioun and dissimutioun. And yat in all ye materis heir following. Reid for yis quæstioun ye sext buik of Optat putt in Scotis with wtheris tractatis for yis porpose.

3. *That ye catholikis defendis na new doctrine.*

SEN all hæreſie yat euir hes bene in ye kirk (except ſum in few countreis knawin) had ſum cheif Archiheretik inuentour yairof: of quhome yat hæreſie and ye defendaris of ye ſamin maiſt ſpecialie had ye name: as of Marcion, Arrius, Manes, and Pelagius: gif ze heirfor haldis ws catholikis to be hæretikis: quhy ſchau ze notht quhois hæreſie we follow? For we (to ye intent we may haif godly vnitie) makis our purgatioun to zou, and alſo obliſing, yat we ſall nocht adhere to ane iot in religioun, except we ſchaw ye ſamin expreſſit in ſcriptuir, appreuit be general counſelis, or be the beſt leirnit fatheris Greik and Latin, writtand in ane conſent abone ane thouſand zeris paſſit. Heirfoir gif we ſua do (as we do in deid) quhy condemne ze nocht yai ſcriptuiris, aunciant Doctouris and Counſelis, quhois iugement in ane conſent as deducit, or aggreing with ye ſcriptuir of God we follow, and nocht ws efter ye religioun eſtabiliſſit ſa mony zeris?

quha pleiss to reid Tertulliane *de præscrip. aduers. hære.* newlie putt in Scottis, quha wrait about .xiiij C. zeris passit: sall knaw quha is now a catholik, and quha is an hæretik.

4. *Of certane articlis of our beleif, and firſt of yat,* he deſcendit to the hellis.

QVHY diminiſs ze or takis away at the leiſt ye trew and propir ſentence fra ws, of yis part of our catholik beleif: to wit, yat Chriſte deſcendit * to the hellis, and makis in that part, ane Idoll of Caluin, adherand to hes priuat opinioun, but ony apperand ſcriptuiris, or conſent of the kirk afoir zow, bot platt contrare bayth: quhen ze affirm be yai wordis to be ſignifiit, the dolour and anguis, quhilk Chriſte ſufferit! Will ze yat our Saluiour ſufferit panis, eftir yat he wes deid, and buriit?

* Psal. 15. Act. 2. Psal. 48. Aug. *epist.* 57. Ambr. *de fid.* lib. 3. Irinæ. *contra hæres.* lib. 5. Cypria. *in symb.* Basil. *in* Psal. 48.

5. *Of ye haly catholik Kirk.*

QVHY ſpulze, and deunde ze ws, of yis part of our catholik beleif: to wit, The haly catholik kirk ye communioun of ſanctis? Quhilk ye do, quhen

Psal. 2.

ze abſtract ws fra the vniforme conſent of all kirkis, in all cuntreis and aiges ſen the days of the Apoſtolis: and bindis and aſtrictis ws only to ye doctrine and ordour laitlie ſet furth at Geneua: and litil eſtemis, or erar deſpiſeis the communioun of doctrine and ordour in religioun, of al ye ſanctis of God, ſen Chriſtis aſcenſioun.

Quhen yai cleik fra ws, twa coupounis of our crede: tyme is to speik.

6. *Gif our new prechouris and yare ſcoleris be ye catholik kirk.*

QVHIDIR affirm ze zour ſelfis only, with zour ſcoleris to be the ſaid haly catholik Kirk, and zour determinationis in controuerſiis neuir afoir yis determinat according to zour doctrine (bot erar be the beſt leirnit declarit in zour contrare) to haif ye ſtrenthe of the decreis of a general counſell, or nocht? Gif ze ſua do (as ze appere till ws) ze ſchaw zour arrogance only but mair confutatioun, to be lachin and geſtit at. Gif ze do nocht: quhy determinat ze ſa proudlie in hiech materis weill obſcuir in ſcriptuir: as ye glorius virgine ye mothir, to hef bene pollutit, nocht only with original, bot als actual ſin? Sen ye ſamin virgine wes præſerwit, (as we may godly but arrogance ſua vnderſtand) be the merciful prouidence of God, as apperis till ws, be the ſcripturis Geneſ. 3. afoir Eua for hir ſin, wes be God accurſit: and be yis alſo writtin, that the Lord hes ſanctifiit his tabernacle: and that in hir lyfe, ſcho wes pronunceit be the Angel to hef bene full of grace, ſua that na place culd be left to ſin: sen S. Auguſtine alſo ſpeikand of ſinnaris, dar nocht moue quæſtioun yairin, of the ſaid bliſſit virgine, for the honour of Ieſus our Lord, hir ſone? we ſpeik yis mair largelie, becaus we heir ſum of zour ſcoleris affirm, yat eftir hir bliſſit birthe ſcho turnit to ye commoun effairis of Mariage: *Et alia magis abſurda, quæ clariùs promere, nobis religio eſt.* And ſiklyke quhare ze neulie concluid in zour doctrine of Baptim, the infantis to be ſaifit but ye ſamin: the ſaid S. Auguſtine inhibitis to promit ſaluatioun in yat caſe to yame, ye quhilk ye ſcriptuir of God (ſays he) to all manly inginis tobe preferrit promittis nocht. We mein ſiklyke yat ze affirm ye ſaulis of ye faythful to hef paſſit to heuinlie gloir afoir Chriſtis aſcenſioun: yat the perſones ſeparat for fornicatioun may mary agane with wtheris perſones, athir of ye partiis being on liue, by ye practiſe nocht only of ye catholikis, bot

Psal. 45.

Luc. 1.

August. *de nat. et grat.* ca. 36.

August. *de peccat. merit. et remis. multis in locis.*

by in Scottis and in Inglis toung is nocht ane.

alſo of Ingland, Denmark, Saxone, and mony wthiris cuntreis (as we ar informit) prætending reformatioun: yat ſum men and women profeſſing monaſtik lyfe, and wouing virginitie, may efter mary but brik of conſcience, with mony wtheris thingis, as eftir ſall follow. To the quhilkis zour determinatiouns, ze wald aſtrict our conſcience, as to the expres word of God, and trew wnderſtanding yairof pronunceit till ws be a generall counſel: ſen we man othir embraiſs zour doctrine, or be baniſſit. Gif we beleif ſuirlie ye articulis of our commoun fayth togiddir wyth the ſcriptuiris of God tobe trew: may we nocht in ſobir ſimplicitie, miſknaw mony thingis of obſcuir and dirk places in ſcriptuir, albeit treulie declarit be particular men, but perrell of our ſaluatioun: committand ye iugement yairof to the haly catholik kirk? And contrarie may we ſuleſchelie embrais, and profes ony new interpretatioun in ye ſcripturis, albeit nocht erroneous bot to ws always doutſum, pronunceit be zow (zea ſuppoſe ze war lauchful miniſteris, of the quhilk we ar nocht zit aſſuirit) except we incurre the ſamin perrell?

Tit. 1.

7. *Gif fayth may be in a man but cheritie, and of ye perrell of yat general doctrine.*

Eftir ſa lang diſputatioun of faith, quhy concluid ze yat faith can naways be in a man but cheritie? Sen S. Paull planelie diſtinctis the office, and præſence alſo of the ane fra ye wthir tobe poſſible (we mein nocht that cheritie may be ſeparatit fra fayth) ſayand: gif I hald all fayth and nocht cheritie: I am maid lyke ſoundand metell, or ane tincland cimbal? And in ane wthir place ſchawis himſelf albeit prechand to wtheris (quhilk he culd nocht do but faith) to feir and be ſoliſt, that be the inlake of cheritie throw disobedience, he ſuld be maid reprobat. Mairouer our Saluiour ſchawis, that he ſall miſknaw and repell fra him at the latter day all wirkaris of iniquitie, euin yame quha had propheciit, wrocht wounderis, and caſſin out deuilis in his name: quhilkis thingis yai culd nocht do without fayth. S. Iames corroboratis the ſamin ſentence. And S. Petir affirmis that the iugement ſall begin at the hous of God, quhilk is the fayth-

1. Cor. 13.

1. Cor. 9.

Matth. 7.

Iac. 2.

Iac. 2.
1. Pet. 4.

ful. Albeit we miſknau nocht, yat ye perfyte, quik fayth, be ye quhilk we apprehend ye grace of God, conqueſt till ws be Ieſus Chriſte, throw exerciſe of his ſacramentis and wtheris his ordinance, be ye quhilk we ar iuſtifiit, can naways be ſeparat fra cheritie: for quha ar moueit be Chriſtis ſpirit, ar ye ſones of God: and quhare is cheritie, yair is God: zit be quhat reſſoun, can ze affirm generalie, fayth naways tobe in ony but cheritie. Perſuade ze nocht be yis zour new determinatioun, manifeſt præſumptioun and vngodlie ſecuritie of conſcience, to ye wickit, to think it ſufficient to bable yair beleif, and to haif na regaird quhou yai leue? Or wil ze, yat quhou oft a man ſinnis, ſa oft he be denudit and ſpulzeit of all fayth: ſen quha euir offendis God and his nichtbour iniuſtlie, throw ſin, wantis cheritie?

Galat. 5. Ro. 8.

Heir neidis na anssuer, mair yan ye commoun practik of leis and dissait, etc. yis day in Scotland. Esa. 59. Sap. 1.

8. *Of ye diſtinctioun of actual ſin.*

QUHY mak ze na diſtinctioun nor difference of actual ſinnes? Sen S. Iames diſtinctis ye ſamin ſayand: Concupiſcence quhen it conſauis, generis ſin: and ſin quhen it is conſummat, perfytit, or endit, generis deid: diſtinctand ye ſin, quhilk ſtandis with grace callit be Theologis venial, and ye wthir, quhilk ſeparatis ws fra God, callit mortall. Sen ye iuſt man ſinnis ſeuin tymes on ye day, and ryſſis agane: and as S. Iohne writtis, nane of ws ar but ſin? Will ze haif ws be yis kynd of ſin, euir in ye ſtate of damnatioun? and na difference of ye lycht imperfectioun callit ſin, zea, in ye regenerat be Godis ſpirit, and ye ſin of ye wickit? Sen ye former kynd of ſinnaris ar manifeſtlie callit iuſt, as wes Iob, Zacharias, and Elizabeth. And maiſt trew it is, yat na damnatioun is to yame, quha ar in Chriſte Ieſu, and walkis nocht eftir ye fleſche. Ar we nocht commandit nocht tobe deſauit, bot beleue yat ye rychteous man is rychteous, as Chriſte his heid is rychteous? Bot of ye wthir kynd it is writtin: Quha ar nocht iuſt, ar nocht of God. Quha ar nocht moueit of Chriſtis ſpirit, ar nocht his. Departe fra me (ſall Chriſte ſay to ye wane bragaris of fayth) all ze wirkaris of iniquitie. Perſuade ze nocht, for nocht diſtincting yis generalitie of ſin (as we ſaid afoir of fayth,) ye wickit to præſumptioun?

Iacob. 1. 1. Io. 5.

Prouer. 24. 1. Io. 1.

Prouer. 20. 3. Reg. 8.

Iob. 1. Luc. 1. Ro. 8.

1. Io. 3.

Ro. 8. Matt. 7.

werk beiris wisnes.

9. *Of calumnious alleging of Papiſtrie, and leſum ſimplicitie.*

QVHY ſaw ze ſa planelie manifeſt ſeditioun in Godis kirk, euir clockand zour apperand malice, and peruerſitie be ye name of Papiſtrie, nocht only eſcriuing in mony controuerſiis ye vniforme doctrine of ye Martyris and wtheris Fatheris, aggreing with Godis word, to ye ſaid Papiſtrie: bot alſo allegeing impudentlie and calumniuſlie, yat thing to yame, quhome ze cal Papiſtis, quhilk neuir ane of yame (ſa fer as we can collect) thocht anis in mynd? As yat our Saluiour deſcendit to ye hellis in his body: that men ar ſaifit be yair workis and nocht be fayth in Chriſte, and wtheris ſiklyke: and alſo imputing to ye vniuerſal conſent of Godis Kirk callit be zow Papiſtis, yat thing quhilk euery man in his priuat opinioun hes writtin within thir few zeris, ſen we addict our ſelfis to ye doctrine of na man, of quhateuir leirning and auctoritie he be, except in ſa fer as it manifeſtlie aggreis with ye catholik doctrine, planelie declarit till ws, be ye maiſt aunciant writtaris, abone ane thouſand zeris paſſit, to hef bene beleuit and obſeruit afore yame, fra ye Apoſtolis days and keipit in dayly practyſe to yis præſent in Godis Kirk. Mairouer as we knaw yat our Saluiour and his Apoſtolis did and ſpak mony thingis, quhilkis ar nocht expreſſie writtin: and yairfor of na neceſſitie iniunit ws to beleue, except yai be of yai traditionis vniuerſalie beleuit and obſeruit. Zit ſen mony thingis ar writtin in hiſtoriis and keipit fra tyme to tyme in ye memorie of man aggreing with ye ſcriptuiris and apperand tobe trew: as yat knycht quha peirſit our Lordis ſyde with ye ſpeir, to hef bene callit Longinus: and to hef obtenit at yat tyme nocht only the cleir ſycht of his corporal, bot alſo of his inwart Eis, and to hef bene ſaifit throw ye plentueſnes of mercy, with ye theif yat hang on ye rycht haud. This groſſis exemple we propone apperand trew, and to ye gloir of Chriſtis grete mercy ſchawin to his inimeis, bot amangis ws of na exiſtimatioun, in ye rebuk of cheif arrogantis, intending be yis and wtheris ſiklyke to ſaw, and nureis diſcord, amang ye membris of Chriſte Ieſu, be ye name of Papiſtrie. Siklyke yat ye croce and pillar quhareat oure Saluiour ſufferit wyth his cote, and ſiklyke tobe keipit zit amangis Chriſtianis: yat ye Apoſtolis and Martyris bodyis be zit lyand in ſik places, as ſum men affirmis yame tobe. Quhat perell, or er-

Dene Patrik kinloquhy allegeit baith yir exemplis in linlythqow. As sindry of the lait seuilmen.

Io. 20. and 21. Traditionis vniuersal.

2. Thes. 2. Quhow of thingis without al controuersie lesum, ye seditious personis sawis schisme and diuisioun.

A suir battel aganis Longinus struk Iohne Knox, in his prechinge of S. Iohnes Euangel, and aganis yir exemplis and siklyze.

rour is it to beleue in ſimplicitie of mynd, yir thingis and ſiklyke, ſua yai be nocht abuſit in idolatrie nor ſuperſtitioun, bot in ane moderat reuerence: nor zit iniunit to ony man to beleue ye ſamin as neceſſar to his ſaluatioun? Gif ye think na perrel yairin, quhilk ze behuis to do, on ye maner forſaid, except ze be maiſt mad and vnkynd to Chriſt: quhy attempt ze ſik diuiſioun yairthrow, cryand Papiſtis, Papiſtis: makand ye ſemplie and humill membris of Chriſtis body as ane geſtingſtok, ane fable or bable to lach at, and yat be ye name of Papiſtis? Gif ze for our ſimplicitie in godlines, humill iugement and ſubmiſſioun of our ſelfis to ye iugement of ye haly catholik Kirk in all controuerſiis, keipand ſuirlie ye articulis of our beleif, and leueand as we may be Godis grace (quhilk we intend) in ye feir and luue of our God and nychtbour, quhilk thing is ye end of all ye law: haif we na mair iuſt caus to reioſe tobe callit Papiſtis (be ye quhilk name we vnderſtand catholikis, ſones of ye haly catholik kirk) yan ze haif in ye name of proteſtantis, or Caluinianis? For ſiklyke with ws reioſit ye haly Prophet Dauid, to be callit ye ſone of Godis damicell, quhilk is ye haly kirk: ſayand, I Lord, I yi ſeruand and ye ſone of yi Damicel. And in an wthir place: Lor ſaif yi ſeruand, and the ſone of yi Damicel.

1. Tim. 1.

Psal. 115. Psal. 85. Sap. 9.

10. *Of the firſt four general counſelis efter ye Apoſtolis.*

SEN na hæretik that euir wes in yir our lattir days, or afoir, denyit the firſt four general counſelis eftir ye Apoſtolis (we mein of Nicænum Epheſinum Conſtantinopolitanum and Chalchedonenſe) except yai hæretikis or yair ſcoleris, contrare ye quhilkis ya counſelis wes haldin, tweching ye cheif articulis of our beleif, to wit, the haly trinitie, and incarnatioun of our Saluiour: (quhy hef ze left out in zour confeſſioun, laitlie ſetfurth at Geneua in Inglis, the counſel of Conſtantinople: confeſſing zou to condemne al hæreſiis condemnit in the wthir thre, makand na mentioun of it? Will ze nocht grant with ye ſaid counſel contrare the hæretik Macedonius condemnit yair, yat the haly gaiſt is wery God? And gif ze confes the ſamin, as we dout nocht bot ze wil do: Quhy geif ze iuſt occaſioun to the infirm tobe in yat part ſclanderit be zow? Or quhat wthir thing appreuis yat counſell, yat ze dar impreue?

And zit to thir thre principal counselis, quhilkis yai in yair buikis approue, in yair doctrine yai ar contrarius: tueching ye oblatioun in ye mes, ye real presence of Christis body yair, in ye mariage of yair munkis and nunnis, and in yair vsurpit auctoritie.

11. *Of ye terme ſacrament and numbre yairof.*

SEN ze admitt na thing in religioun, except yai thingis, quhilkis ar expreſſlie contenit in ſcriptuir: Quhy mak ze ſik brag tumult and diuiſioun for the terme ſacrament, cryand ſa oft tobe twa ſacramentis in Chriſtis kirk, and na ma? quhilk terme is nocht peculiarlie appropriat in ſcriptuir to ony of yai ſeuin callit be ye kirk ſacramentis, except to Matrimonie allane, quhilk ze contrare the ſcriptuir, denyis tobe a ſacrament? Quhy vſe ze nocht ye ſamin ſeuin be ſik names, as yai ar expreſſit in ſcriptuir but feryair contentioun, as Baptiſm, ye Lordis ſupper, ye impoſitioun of handis, in confirmatioun and ordinatioun of miniſteris, ye keis for abſolutioun to ye pœnitent, matrimonie, ye prayer on ye ſeik with vnćting of oill? Or quhy cal ze nocht ye ſamin myſteriis conforme to ye Euangell but mair brag? And ſuppoſe ze contemne ye terme ſacrament to all ye ſeuin ſua haldin: quhy contemne ze ye vſe and exerciſe in zour congregatioun of ane grete part of ye ſaidis ſeuin, contrare ye expres ſcriptuir? Quhy vſe ze yis terme communioun for ye Lordis ſupper nocht contenit in ſcriptuir in yat ſignificatioun, and ſamekle abhorris fra ye terme Miſſa expreſſlie contenit in ye original Hebrew text for an oblatioun: ſen na Chriſtiane of ye former aige, and few of the proteſtantis at yis præſent in Alemannie and wthiris cuntreis, denyis ye rycht vſe and praćtiſe of ye Lordis ſupper, tobe callit ane ſacrifice or oblatioun.

Ephes. 5. Io. 3. 1. Cor. 11. Act. 8. 19. Act. 13. 1. Tim. 4. Matth. 16. Io. 20. Ephes. 5. Iacob. 5. Mar. 6. Luc. 8. Matth. 13.

Deut. 16.

12. *Of ye twa ſacramentis and na ma.*

QVHAT haif ze for zou, that in Chriſtis kirk yai ar bot twa ſacramentis, and na ma: ſpecialie ſen zour grete Maiſter Caluine denyis nocht tobe thre: Melanchton and wtheris four: wthiris fiue, and ſum ſex? For ſcriptuir haif ze nane, nor zit as we ar informit, aunciant fatheris, nor general counſelis: nor zit (that ſuld moue zou mair) vniforme conſent of zour awin writtaris.

Cal. *in inſtitut. de ſacram. in genere. et de ordine Eccleſiaſt.* Melan. *in loc. com.*

13. *Gif ye ſacramentis be ſignis only of ſaluatioun.*

QVHY make yir twa ſacramentis ſignis only of ſaluatioun, quharby we ſuld be aſſuirit (as ze teche) of Godis grace? and nocht erar meanis of efficacitie, quharby God workis his grace in ws? ſen it is writtin, yat God makis ws ſauff be ye lawar of regeneratioun. And S. Petir hes yir wordis: that baptim onlyke maner makis ws ſaif. And S. Iames hes, yat ye prayar of fayth ſall ſaif ye patient. S. Paull writtis yat Timothe had grace, be impoſitioun of his handis.

Tit. 3.
1. Pet. 3.
Iacob. 5.

14. *Gif ye infantis be ſaifit but Baptim.*

QVHAT haif ze for zou, yat ye infantis of ye faythful ar ſaifit alrady but Baptim? Sen ye ſcriptuir techis, yat we ar borne the ſones of wrayth: and, except we be borne agane of ye watter and ye ſpirit: we ſal nocht entir in ye kingdome of heuin. And S. Auguſtine affirmis yis his ſayngis in mony wthiris places, Trow nocht, ſay nocht, nor teche nocht (says he) gif yaw wale be a catholik, yat ye infantis or yai be Baptizit cumis to remiſſioun of ſinnis, gif yai be præneutit be deth but Baptim? Bot quhow can ye promiſs maid to Abraham and his ſeid, preue zour intent in yis mater? ſen efter ye promis maid to Abraham in yat ſamin place, it followis yat ye maill barne nocht circuncidit ye auchtin day, ſuld periſs fra his peple. Bot ze affirm circunciſioun and Baptim tobe of ane ſtrenth and efficacitie.* Or zit quhou may yat place of S. Paull allegeit be zou, confirm zour ſentence, Wthirways zour ſones var vnclene, bot now yai ar haly? Except yat ze wald an indurat Iow, and an vnfaythful Ethnik be the fayth of an wthir tobe ſaifit.

Ephes. 2.
Io. 3.
August. *ad Vincent. de fid.* lib. 3. cap. 9.
Genes. 17.
1. Cor. 7.
* For yair it is writtin ye vnfaythful man to-be ſanctifiit be ye faythful woman, &c. Of ſanctificatioun tharefor yai ar diuers maneris.

15. *Of the contempt of Baptim to ye miniſteris perel.*

GIF ze affirm with Caluin Baptim tobe ſa neceſſar, that it ſald nocht be contemnit gif occaſioun and tyme ſerue yair to (as we grant alſo that the guidnes of God aſtrictis nocht wthirways in the perſones of adult aige his grace to the Sacramentis) quhy refuſe ze to baptize the barnis, quhen yai

ar brocht to zou, except it be zour appoinctit day yairto? And quhy allege
Note. ze it tobe na perel to zour ſelfis always, contrare zour doctrine (to wit that the Sacramentis ſuld nocht be contemnit) gif the barnis deceiſſ but Baptim, throw zour necligence, or erar contempt and lichtliing of Godis ordinance? Or quhy refuſe ze to baptize the barne præſentit to zou, be
Ezech. 18. faythful men, for the iniquitie of ye father, ſen it is writtin, yat ye ſone ſall nocht beir the fatheris iniquitie: and ſen a Chriſtiane is nocht faythles, albeit he be fallin wthirways in ſin? Inſafer as ye wald puniſs ſin, we diſſent nocht fra zou: bot gif ze lat the barne periſs, quhou ſal we nocht diſſent fra zow? Or quhou can ze excuis zour crueltie yairin?

16. *Of ye ceremoneis at Baptim.*

Iust. *in quaest.* Basil. *de spiritu sanct.* Tert. *de coro mili.* Origen. *in num.* Aug. *de Ecclesias. doc.* and in mony places ma. Quhen yai cry out Papistis on ws yai think mair ewil on the hail martyris of Christe, ye doctouris, &c. quhome in ane consent we folow heir.

Sen the maiſt aunciant Martyris and Doctouris of the primitiue Kirk, as Iuſtinus, Cypriane, Tertulliane, Origene, Baſill, Auguſtine and wthiris, witneſſ mekle ordour tobe obſeruit at Baptim nocht expreſſie writtin in ſcripturis: and alſo mony of yai ceremones vſeit be the kirk of God in yir our days at Baptim, to hef bene traditionis vniuerſalie obſeruit, and throw that cauſs nocht tobe neclectit, nor contemnit: quhilkis ar ſpecialie exorcizatioun, the ſigne of the croce, with ye rycht hand on the forret tobe maid, to renunce the deuil and all his werkis, the vncting with oyll and Chriſme, the baptizit tobe couerit with a quhyte clayth, callit ye cuid, tobe thryiſs dippit in ye wattir: Quhy accuis ze ws of idolatrie, ſuperſtitioun, or papiſtrie, as ze call it, for ye vſenig yairof? And wil nocht condemne planelie, as ze think (quhilk thocht eſalie may be conſiderit) ye ſaidis Martyris, Doctouris, and all kirkis of Chriſte afoir yir oure days, as an idolatricall and ſuperſtitius kirk, pollutit with the ſaidis filthy wices?

Note heir yai ar compellit to blaspheme ye sanctis of God, and imagein a kirk inuisibil. Luc. 22. Matt. 28.

17. *Of Godis kirk.*

Gif ze condemne ye ſaid kirk of ye martyris (quhome the reſt hes euir follouit to our days in yat part) of ſuperſtitioun, and Idolatrie: quhare ſall ze find yis kirk of God promittit in the Euangel, quhois fayth ſuld nocht failze?

18. *Of ye ceremoneis, amang ye new reformaris.*

GIF ze will admitt in zour kirk na ceremonie, except expreſlie commandit in ſcriptuir: quhy will ze ye nocht baptize ye barne except ye father yairof, hald it in his airmis afoir zour pulpet: and nocht contentit with wtheris gentlemen, except yai bring yair bairnis throw ye ſtretis in yair awin airmis? And quhy baptize ze in ye kirk, and in ony prophane baſin, and nocht in ye plane feildis, and in ye reuar or fluid: as did S. Iohne ye Baptiſt, Philip and ye reſt of ye Apoſtolis? Quhy haif ze God fatheris and God motheris: ſen ye haill congregatioun yair præſent may be witneſs? Quhy hald ze godmotheris in ye beginning, and now repellis ye ſamin? Quhy baptize ze nocht except ze geif euiry barne ane name at yat tyme? Of ye quhilk albeit ze haif exemple of S. Iohne ye Baptiſt at his circuncifioun, and of our Saluiour, zit quhat expres command haif ze yairto? Quhy couer ze zour table with a quhyte clayth at zour communioun? Quhy caus ze wthiris, yan ye miniſter partlie to diſtribut zour breid and wyne at zour communioun? ſen our Saluiour (quhois place ye lauchful miniſter occupiis) gaif his ſacrament himſelf to his disciplis, commanding yame as his lauchful miniſteris to do ye ſamin. Quhy mak ze zour communioun afoir dennar, ſen our Saluiour inſtitutit his haly ſacrament efter ſuppare? Quhy vſe ze at zour communioun now four, now thre coupis, and mony breidis: nothir keipand ye ceremonie expreſſit in ye Euangel, nor confeſſing ye treuth of ye myſterie with ws? ſen our Saluiour vſeit ane breid and ane coupe. Gif ze nothir affirm Chriſte realie yair præſent, (quhilk ane indiuidit ye trew heuinly breid till ws promittit, euiry Chriſtiane of ws at our haly communioun moſt affuritlie, throw Chriſtis omnipotent word reſſauis) nor zet keipis ye ceremonie in ye vſenig of ane breid and ane coup: quhou vndirſtand ze yat is writtin be S. Paull, we ar mony ane breid and ane body, all yat ar parctakaris of ane breid and ane coup? And quhy will ze nocht ſolemnize zour band of matrimonie, except yai be proclamit thre bannis afoir? Quhy caus ze at mariage ye perſones yan mariit, to tak wthiris be ye hand: and in ſum places, a ring tobe geuin? Thir thingis we ſpeir nocht yat we repreue yame all, bot to knaw, quhou ze eſtabiliſs zour doctrine, to ye quhilk ze

Heir be yair awin doingis ye ground of yair doctrine fallis in the myre.

Matth. 3. Io. 3. Act. 8.

Matth. 26.

Note

1. Cor. 10.

will yat we aſtrict our ſelfis: ſen ze teche na thing tobe vſeit at ye ſacramentis or in religioun, except yai be expreſſie commandit in ſcripturis, albeit ze vſe the contrare zour ſelfis.

19. *Gif all ye Sacramentis of auld and new teſtamentis ar of alyke ſtrenthe and efficacitie.*

SEN the Sacramentis of the Euangell exhibitis in deid and veritie, yai graces figurat only and hoipit for in the auld Teſtament: as largelie exponis the Doctouris, as Ambroſe writtand on the 73. Pſalme, The ſacramentis (ſays he) of ye auld and new Teſtament ar nocht alyke: for ye ane promittis the Saluiour, and the wtheris wirkis ſaluatioun. Quhy teche ze yat yai ar al indifferentlie of ane efficacitie, and actual ſtrenthe? Say ze yat manna in ye deſert wes ye ſamin thing in effect, that the Sacrament of Chriſtis body, ſen the ane wes the figure, and the wthir the veritie? Or
Note. hald ze manna of greitar excellencie yan the wthir? quhilk ze do, gif ze confes breid and wyne allanerlie yair præſent: ſen manna deſcendit frome the heuin be miracle, and breid and wyne aſcendis frome the erd be natuir. Quhiddir affirm ze herfor the figure and the veritie tobe ane thing, or nocht? Or the figure and the ſchaddow of mair excellencie, yan the wthir, or nocht?

20. *Of the real præſence of Chriſtis body in the Sacrament, bepouer of the wordis of Chriſte omnipotent.*

QVHAT haif ze for zour defence to affirm in the Sacrament of our Lordis body to remane breid and wyne with (I wate nocht quhat) ſum ſpiritual imaginatioun? and mair erroneouſlie alſo contrare ye Lutheranis, and all kirkis afoir zou, that yair is nocht yair bot breid and wyne only? ſen the wordis of our Saluiour (quha is werray God, omnipotent in pouer) ar ſa
Luc. 22. 1. Cor. 11. expreſſie ſpokin, This is my body: This is my bluid. And S. Paull exponing the ſamin writtis that the man quha eitis yairof vnuorthelie, eitis his damnatioun, nocht decerning (ſays he) the Lordis body. And ſiklyke all the aunciant fatheris and counſelis, nocht allanerlie that hes bein laitlie,

bot quha hes writtin fra the beginning, quhare yai tweche that mater, writtis contrare zour doctrine: as ane sufficient teſtimonie yairof, may be the firſt counſel haldin at Epheſus: to the quhilk ze aſtrict zow in zour beleif ſet out in zour confeſſioun at Geneua. Bot gif ze allege that ſum of yame callis that Sacrament a figure: we ar certifiet be euident demonſtrationis of yair writtingis, yat quhare yai call it anis a figure, yai call it an hundreth tymes Chriſtis warray body and bluid. Quhareby yai ſchaw yame ſelfis planelie, that yai call the ſenſible ſignis of that Sacrament, a figure or ſigne of ye thingis præſent inuiſibilie, and nocht abſent: that nane ſuld haif that carnal and groſs iugement of the Capernaitis. Note.

21. *Of certane argumentis tweching ye premiſſs.*

Ze takand zour argument contrare ye real præſence of Chriſtis body in ye ſacrament, vſeis to reſſoun of ye natural propirteis of a manis werray body, to ye quhilk ye body of our Saluiour wes alyke (bot zit nocht æquall) in all thingis tueching ane werray man, except ſin and ignorance, as ze godly in yat caſe, conſentis with ws. Bot we demand gif our Saluiour in this lyfe enduit nocht his mortall and paſſible body with ye propirteis and giftis of an immortal and impaſſible body? Gif ze ſay na, Ze deny ye ſcripturis: as quhen he paſſit vpon ye ſee, quhen he tranſſigurat his body afoir his paſſioun, quhen he paſſit throw ye middiſs of ye thik peple to euade yair furie: and ſiklyke eftir his reſurrectioun, by ye propirteis of a body glorifiit, and yan immortal, eit with his diſcipulis ye fuid of mortalitie: and als by ye propirteis of a werray body enterit in, ye duiris being cloſit, zea, as Godis Kirk declaris till ws, throw ye cloſit duiris. We demand zou heirfor, gif ze beleue yat our Saluiour did yir thingis veralie and in deid, or be ane certane Iouglarie craft? Gif ze grant with ws (as we hoip ze ſall) yat he did yir thingis truelie and in deid, becaus it is ſa writtin, albeit agains all naturall iugement, and by ye propirteis of a werray body: quhy beleue ze nocht ye wthir alſua? Sen zour grete maiſter Caluin confeſſis yis ſacrament tobe a myſterie mair hie, yan he can ſchau be toung, think in mynd, or onyways can deſcend in his hert, and an wthir matir yan to trow only. And ſen Chryſoſtome maiſt erneſtlie

Io. 6. Matt. 14. Ibidé. 17. Luc. 24. Io. 8. 10. Luc. *vlt.* Act. 1. Act. 20. Io. 20.

Cal. *in inſtitut. de cœna domini.*

Homel. 83. *in Matth.*

forbidis, to attend to our natural ſenſis, and manlie reſſoun in yat mater: bot to geue credit to ye expres word of God, albeit it appere contrare our wittis and ſenſis. Bot ſen Chriſte hes ſpokin (ſays he) This is my body: Lat ws geif credit, and repugne nocht to God? Ze miſknaw nocht, ſindry of zour maiſt leirnit Precheouris within yir twa zeris and ane half, to hef affirmit with ws planelie: and zit hes ſchawin na expres ſcriptuir in ye contrare. Quhy wald ze heirfor thral ws, as ze war ye catholik Kirk ye pillar of veritie, yat can nocht erre?* Quhare ze allege yat Chriſte aſcendit to ye heuin, and ſittis at ye richt hand of ye father, ze wil nocht haif him ſa bund in heuin yat ye may naways be in erd. For eftir his aſcenſioun he apperit to S. Paull in ye way. Be ye quhilk S. Paul prouis his werray reſurrectioun .1. Cor. 15. And to ſit at ye rycht hand of ye father confirmis mair our purpoſe, ſen be yat is ſignifiit his omnipotent pouer.

* we ar nocht assuirit gif yis wes in Iohne Knoxis copie: bot zit yair is na diuersitie heirin fra ye rest. Act. 9. 1. Cor. 15.

22. *Gif ye dew celebratioun of ye ſaid ſacrament be a ſacrifice.*

QVHY abhorre ze to affirm and cal ye rycht vſe always of ye celebratioun and ſanctifiing of ye ſaid ſacrament of our Lordis body, ane ſacrifice or oblatioun, ſen our Saluiour maid ſacrifice at his laſt ſupper, eftir ye ordour of Melchiſedech: quhilk ſamin ſelf thing he commandit tobe done in rememberance of him: and ſen ye laſt of ye twelf Prophetis Malachias, to quhome aggreis Dauid, foreſpak expreſſlie of ye abolitioun of ye auld ſacrifices and oblationis, and vpſetting of ane clene new oblatioun, tobe offerit in ye new law to ye name of God in all places: mening of ye vnbluidy ſacrifice of ye Kirk, in ye body and bluid of Chriſte: as witneſſis haly Martialis S. Petiris diſciple, Iuſtinus, Irinæus, with Auguſtine, Euſebius, and wtheris Doctouris? Bot ſen ze eſteme Auguſtine gretumlie (and nocht without cauſe amangis the reſte of the Doctouris) intend nocht in yis cauſe to thraw hin (as ſum of zour new writtaris dois) to mein in yis mater of ane wthir ſacrifice of louing allanerly. For we aduertis zow as tender freindis, yat ze wilbe eſchamit yairin, he is ſa plane in ſa mony places in zour contrare.

Cyp. *epi.* 3. li. 2. Matt. 28. Malach. 1. Psal. 49.

Marti. *ad Butdeg.* cap. 3. Iusti. *in dialogo cum Iudæo.* Irinæ. lib. 4. ca, ca. 32. Aug. *de trinit*, lib. 3. cap. 4. Euseb. *demonst. euang.* cap. *vlt.*

23. *Of the numbre of the communicantis, and wtheris ceremonies.*

As we grant it lauchful and godly yat mony wald cum daylie to ye Meſs, and reſaue the haly ſacrament of the altar (we ſpeik on yis maneir with Auguſtine) togidder with the Preiſt: ſua can we nocht vnderſtand zour ſcrupuloſitie and wane ceremonie, quhilk is, yat ane faithful man haueand na wthir impediment, bot wantand cumpanie to communicat with him ſacramentalie, may nocht reſaue yat ſacrament him allane, without errour, or idolatrie. Quhou can he be him allane, ſa lang as he is a membre of Chriſtis Kirk? Heirfoir we demand zou gif our Saluiour at ye inſtitutioun of yis ſacrament, præſcriuit ane law till ws of all ye ceremoneis vſeit at yat tyme, as of ye place, quhilk wes ane hall: of ye tyme, quhilk wes eftir ſuppare: of ye numbre of ye communicantis, of ye quhilkis we reid only twelf? Gif ze affirm yat he did ſua: ze failze zour ſelfis, quhilkis keipis nocht ane iot of all thre. And quhy wald ze heirfor thral ws to ane ceremonie, nocht expreſſie commandit, contrare zour awin doctrine in wtheris places?

Aug. *serm. de sanct.* 19.

Of place, tyme, nor numbrir of the communicantis is na expres command in scriptuir.

24. *Quhy yis ſacrament is nocht vſeit, tobe miniſtrat to the ſeik.*

Qvhy neclect ze to miniſtrat yis haly ſacrament to ye ſeik, afoir yair departing of this lyfe, by ye laudable vſe and canounis of ye primitiue Kirk, in tyme of ye glorious Martyris? Gif ze ſay, that ze may nocht deliuir it to ane allane? Quhy nocht now als weil as ye tyme of ye Martyris be ye exemple of ye haly penitent man Serapion: quha in ye tyme of ye reſauing yairof wes illuminat be ye ſpirit of prophetie? Gif ze excuis zou be yir wordis of our Saluiour, ſayand: Drink ze al of yis, and yairthrow ane man can nocht reſaue it him allane, gif ye miniſter or wtheris be nocht rady to communicat: quhow can yat preue zour intent: ſen al Chriſtianis at ane tyme and ane place can nocht keip yat commande, and ze interpet it ſua?

Euseb. *Eccle. hist.* li. 6. cap. 34.

A grete absurditie followinge yair doctrine heir.

25. *Of ye wordis of ſanctificatioun.*

ZE confeſſing oftymes treulie with ws, eftir ye techement of S. Auguſtine, yat a ſacrament in Chriſtis Kirk, conſiſtis nocht only of a ſigne, bot of ye word of God innit yairto at his command: quhy teche ze, and ſettis furth in zour catechis, yat ye wordis of ſanctificatioun of ye ſacrament of our Lordis body and bluid, ar nocht tobe pronunceit to ye end, yat yair ſuld be ony tranſubſtantiatioun yairby, or be ye intent of ye ſacrificear: bot to aduertis the peple communicant, quhou yai ſuld behaif yame in ye mein tyme? Quhou can ze appropriat yir wordis: This is my body: this is my bluid: to teche ye peple, quhou yai ſuld behaif yame, except only to ye intent, yat yai ſuld beleue ye ſamin tobe trew, yat is ſpokin be God, and commandit to be ſpokin be the miniſter in his name, quho may nocht lie? Or be quhat temeritie and fuilhardines dar ze miniſtrat a Sacrament, nocht pronunceand ye wordis of Chriſte, to ye intent yat it ſuld be a Sacrament: ſen ze teche in wtheris places rycht treulie, yat without ye wordis of God commandand and promittand grace yairto na ſacrament can be maid? Or quhou ſuld ye miniſter nocht haif intent to performe and perfyte that thing, yat he wirkis in ye name, and at ye command of God?

Note yair wristing and wrying of the expres word of God.

And nocht to teche ye peple gestuiris, quhow thai suld behaif yame.

26. *Of ye names Sacrifice, Preiſt, and Altar.*

ALBEIT to ws Chriſtianis be properlie ane God allane, ane King, and ane Lord: quha only be nature and eſſential ſubſtance, is guid, ryhteous, trew, and merciful, zit ye inexplicable benignitie of ye ſamin our God diſtributis and appropriatis in his ſcriptuir, ye ſamin names to his reularis and wtheris membris of Chriſtis myſtical body in erd, calling yame Godis, Kingis, Lordis, iuſt, guid. &c. And ſiklyke oure Saluiour Chriſte Ieſus being only our hie Preiſt, and only yat ſacrifice, quhilk fra ye fall of Adam, to ye day of iugement, takis away ye ſinnis of ye warld: And only ſiklyke yat Altar, vpon the quhilk the prayaris of all acceptit and hard be our heuinly Father, ar offerit. Zit ze miſknaw nocht yat ye ſamin names war appropriat to the Preiſtis, ſacrifice, and altar, in the law of Moyſes, præ-

Matth. 19. Luc. 18. Mar. 10. Ro. 3. Exod. 7. 1. Cor. 8. Io. 10. Psal. 81. Io. 1. Apocal. 8.

Passim in Exod. and Leuit.

figuring only Chriſte Ieſus yan tocum. The quhilk names Preiſt, ſacrifice, and altar the Kirk of God hes vſeit, ſen the Apoſtolis days, for the miniſter offering, at Chriſtis command, ye vnbluidy ſacrifice of ye body and bluid of Chriſte, vpon the table of the Lord: quhilk thing ze miſknaw nocht: albeit ze wink at the ſamin applauding to the tyme. Albeit we may bring intellable teſtimoneis theirof: zit for ſchortnes, we will adduce, bot a certane to zour memorie.

Dum altaria dæmonum in puluerem redigerentur, aram ignoti Dei ad conſecrationem reſeruari iuſſimus, &c. Sacrificium Deo creatori in ara offertur, non homini, nec Angelo. Martialis *D. Petri diſcipulus ad Burdegalen.* ca. 3.

Ego omni die ſacrifico, non thuris fumum &c. ſed immaculatum agnum quotidie, in altare crucis ſacrifico. Philal. *de B. And. in eius vita.*

Eccleſiæ oblatio, quam docuit Dominus offerri in vniuerſo mundo, purum ſacrificium reputatum eſt illi. Irinæus li. 4. c. 34.

Noui teſtamenti nouam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens, in vniuerſo mundo iam offert Deo. *Ibid.* ca. 32.

Nam ſi Ieſus Chriſtus Dominus et Deus noſter, ipſe eſt ſummus Sacerdos Dei Patris, et ſacrificium Deo Patri ipſe primus obtulit, et hoc fieri in ſui commemorationem præcepit. Vtiq; ſacerdos ille vice Chriſti verè fungitur, ſi id quod Chriſtus fecit imitatur. Et ſacrificium verum et plenum tunc offert (ſacerdos) in Eccleſia Deo Patri, ſi ſic incipiat offerre, ſecundum quod ipſum Chriſtum videat obtuliſſe. Cyprianus li. 2. epist. 3. M. George hay fy haist zow to recant. *Loquitur de calice vino et aqua miscendo.*

Chriſtus de corpore et ſanguine ſuo inſtituit ſacrificium ſecundum ordinem Melchiſedech. Aug. in Psal. 33.

Vouentur omnia quæ offeruntur Deo, maximè ſancta altaris oblatio. *Idem* epi. 59.

Cùm Melchiſedech Abrahæ benediceret, ibi primùm apparuit ſacrificium: quod nunc à Chriſtianis offertur Deo, toto terrarum orbe. *Idem de ciuit. dei,* lib. 16. cap. 22.

Sacerdos ad altare Dei ſtans, exhortatur populum orare pro incredulis. *Idem* ep. 107.

In altari conſtituitur panis et calix. Amb. li. 5. c. 1. *de sacr.*

Sacerdos altari aſſiſtens pro vniuerſo orbe terrarum, pro abſentibus, &c. ſacrificio illo propoſito, gratias Deo iubet offerre. Chryſos. in Mat. ho. 26.

Siklyke we dout nocht yat ze miſknaw the ſamin Fatheris, and all ye reſt maiſt aunciant, commonlie to hef vſeit the ſamin termes in all aiges,

Note. as the Kirk dois at this præſent. And the Apoſtolis ſiklyke to hef abſtenit commonlie in yair writtingis fra thir termes in this ſignificatioun, for the abolitioun of the Preiſtheid, ſacrifice, and altar in the auld law, and diſtincting the ſamin in the law of grace fra the wthir.

As the vſeing of the ſamin names in al aiges ſen yair days in vniforme conſent manifeſtlie to ws perſuadis. Quhy cal ze ws heirfor, for the vſeing of the ſamin Papiſtis, and ſparis in yat part, the haill kirk afoir ws?

27. *Of ye ornamentis of ye Altaris, and ye Preiſtis.*

GIF the law of natuir ingraftit in our hertis reioſs in al cumlie and decent ordour, and ye ſamin nocht being aboliſſit, bot confirmit be the Euangel:
1. Cor. 14. And ſen S. Paull alſo commandis al thingis tobe done honeſtlie and eftir ordour in the kirk of God: quhat haif ze for zow, to affirm all the veſtimentis and ornamentis in the houſs of God, ſpecialie on the Altaris and miniſteris, in tyme of the diuine offices, tobe ſuperſtitious and idolatrical? Specialie ſen we may preue in the primitiue kirk ſiklyke ornamentis to hef
Prouerb. 1. and. 6. bene vſeit, nocht commandit in ye new teſtament. Salamon alſo commanding ws naways to dimit the law of our mother, quhilk is the kirk (ſen be it na thing is promulgat, bot aggreing with Godis word, and proffetable to the out ſetting of the ſamin) na mair, yan we ſuld nocht heir the præceptis of our fathir, quhilk is, God.

28. *Gif it be leſum to vſe ony prophane coupis at yis ſacrament.*

SEN ye weſchelis and ornamentis appropriat to ye ſeruice of God, ſuld nocht be prophanit in wthir commoun vſeis: as the feirfull exemple of
Daniel. 5. A sacrilege. Balthazar preuis maiſt planelie: Quhy hef ze wappit doun al ye affixit tabellis of ye Lord, be al aunciant fatheris afoir our dayis callit altaris, togiddir with ye font of Baptim, and vſeis zour tabillis baiſſinis, and coupis,
A prophane impietie. furth of ony prophane taueroun? Wil ze haif ye ſacramentis of grace in ye new law, of les dignitie and honour, yan yais war in the auld: for ye abuſing of the weſchelis of ye quhilkis, the grete King Balthazar wes ſa ſeueirlie puniſſit?

29. *Euiry guid Chriſtiane man is a king, and a preiſt, and quhat is meanit thairby.*

ALBIT we acknawlege be the ſcriptuir of God, yat al iuſt man in ye kirk of God, quha ſubdeuis his concupiſcence and luſtis to the diuine law, is a victorious king, and preiſt alſo ſpitualie: Nochtyeles we demand zou, gif be that titill euiry man (albeit he haif wit, and piſſance yairto) may iuſtlie be a king to miniſtrat iuſtice? Gif ze ſay, Na: quhy allow ze, and prouokis alſo, the proueſtis and ballies of euiry burgh (quhome we can nocht call Magiſtratis propirlie, as ze do: ſen yai ar nocht principalis in a fre citie, as wes Rome, to mak lawis bot ſuld be Subitis to our Souerane Lady) to baneis Chriſtianis and trew Scottiſmen fra yair roumes and poſſeſſiones, confiſk yair guidis, put yame to the horne, and condemne yame to the dethe: for breking only of yair actis and decreis vnknauin to our Souerane Lady, or hir Maieſ. prædeceſſouris! ſen yai haif only pouer to puniſs yair awin comburgeſſs in an.viij.ſs vnlaw or ſiklyke.

Apoc. 1. 1. Petr. 2.

Quhow yai prouoke yair scoleris to vsurpe auctoritie.

30. *Gif ye ſubditis may violentlie compel yair Princes to religioun.*

GIF the peple of Iſrael vnder ye Idolatrical kingis in Babylone, wes nocht commandit be God, to reſiſt ye ſaidis Idolatouris, or be ony violence to remuif yame fra yair errour, bot to obey yame, ſuffer yame, pray for yame, and ſerue God in yair awin religiuon: And Dauid being vnctit king of Iſrael, wald do na violence to king Saull yan being repellit and reprobat of God, and perſuitand ye ſaid Dauid iniuſtlie to ye deth: bot ſufferit him to rage in his furie, fleing onlie fra his violence, for the honour yat he wes a king. Alſo we reid nocht yat the Apoſtolis or ony of the catholik religioun euir puniſſit in body or geris the infidelis, quha had nocht reſſauit the religioun of Chriſte, albeit yai chaſtiſit the apoſtatis relapſit fra ye trew fayth anis reſſauit. Bot quhou the trew Chriſtianis wes ſcharpelie perſuitit and iniuſtlie puniſſit and oppreſſit be ye Arrianis and wthiris heretikis and apoſtatis the exemplis ar ouer patent. Quhat auctoritie heirfor haif ze for zou to comptrol our Souerane Lady, and compel hir Maieſ. to reſſaue zour priuat opinioun of materis in religioun vnknauin to the haill

Hiere. 27.

Baruch. 1.

1. Reg. at lenthe.

1. Tim. 1.

Reid Athanas. and Nicephor.

Chriſtiane kirk afoir yir days: and as zit nocht reſſauit be ony Chriſtiane King at yis præſent? For zour ſelfis knauis Ingland, Denmark, and Alemannie except ſum Caluiniſtis and wtheris ſtrange ſectis, prætending reformatioun alſua by the Romane kirk, to diſſent in mony heidis fra zour doctrine.

31. *Of obedience to our natiue Souerane Marie.*

THINK ze nocht our maiſt noble, humane and gentil Souerane hes ſchawin hir ſelf mair yan king Dauidis trew dochtir, quha in that caſe diſſenting fra the counſel of maiſt Chriſtiane princis, wald fle all occaſioun of trible tobe done be violence of men of weir and ſtrangeris, nocht to a king, quha ſumtymes wes hir maiſter, as wes Saull to Dauid, bot to hir awin ſubiectis, vſurping (as Chriſtiane Princis hir G. nerreſt freindis thocht) hir Hienes auctorite in prætending ſa to reforme religioun in hir abſence: wald aduenture hir Hienes awin perſoun, by counſell and exhortatioun of maiſt noble princis hir G. neir couſingis, and vndoutit freindis, in the ſtormie ſeis, throu euident perellis of vnfreindis, and præſent hir ſelf to yis Realme maiſt humblie, nocht as a Souerane, bot as a ſubiect, or erar hertlie mother, haifand compaſſioun of hir tribulit ſones: obiecting hir Maieſ. to maiſt extreme perelis, to ye intent, yat hir ſones maiſt deirbelouit ſuld hef bene deliuirit frome all perel: albeit yai had maiſt fuleſchelie in ane furius rage, obiectit yame to ye ſamin: and in ye mein tyme nocht intendand to ye puniſment of ony cryme with rigour, committit be zouris, in hir Hienes abſence: bot labouris maiſt diligentlie for Godlie concord in the realme, and dew obedience to the auctorite, but the quhilk ye wthir may no ſtand: committand alſo libertie of conſcience to zouris in religioun (quhilk only in the beginning of ye tumult yai deſyrit) and yat by ye conſuetude of al Chriſtiane princis vſeit to yare ſubditis, quhill ordour be tane yairin, be ye thre eſtatis of the realme. Think ze nocht yat yis grete humilitie, gentrice, and ſingular humanitie iunit with wiſdume of ſik excellent zour natiue Souerane, ſuld mollifie to humill obedience, ye hert of ane trew Scot, albeit it war forgeit of irne or ſteill? Gif ze think ſua with ws (as is zour dewtie but dout to do) quhy exhort ze the ſubiectis ſa

O humane, hertly, gentle, and wyse Souerane.

The commoun prouerb is ouer trew, Lat ye sow put in ane fute, &c. Thairfor faythful man, resist the auld serpent, yat he enter nocht his heid.

feruentlie to rebellioun againſt hir G. except ſche leue the ordour and catholik opinoun in the Sacramentis of Chriſte Ieſus vniuerſalie reſſauit, and mak a monſtruous Idoll of zour Maiſter Caluin: adheirand only to his priuat opinioun, vnknawin to the warld afoir yis præſent? Gif ze can nocht preue zour doctrine in the controuerſiis now præſent amangis ws, tobe vniuerſalie reſſauit: quhow can ze but ſchame bable in zour beleif, *The haly Kirk vniuerſal?* Or quhat proffettis zow yat part of zour beleif: ſen ze ar as bund Slauis, addictit to zour awin priuat opinions iugement, contrare the mynd and auctorite of the ſamin kirk? Note Reidar.

32. *Gif in the Meſs be ony Idolatrie.*

And gif it ſall pleis our maiſt excellent Souerane, to ye intent to ſaif zouris fra vter ruine (as yair is na dout of hir G. guid mynd yairto) to permit zou ſafer as Godis æternall word ſufferis in the Meſs, aganis the quhilk ze ſchaw zour ſelfis ſa coniurit inimeis: as for exemple yat yai be na preiſt nor miniſter admittit yairto, bot ſik, that may inſtruct the peple be hale and ſyncer doctrine, and guid exemple of haly lyfe: and that yai be daylie mony to communicat with the preiſt ſacramentalie, gif yai may be had, and that vndir bayth the kyndes, gif it ſall pleis the vniuerſall kirk, to keip that vniformitie: ſua ze condemne nocht of ſuperſtitioun, or Idolatrie, a Chriſtiane man, miniſter or wthir, quhen he may haif na communicantis with him to reſſaue the ſamin Sacrament him allane, be exemple of Serapion in the tyme of the martyris, and the haill kirk in our days. Quhat haif ze for zow, to hald the Meſs idolatrie, or yairin ony ſuperſtitioun? Gif ze deny Chriſtis humanitie be reſſoun of ye inſeparable coniunctioun yairof with his diuinitie, tobe adurnit: ze ar alrady confundit be the exemple of the thre kingis, quha adurnit him in the crib: and be exemple of wthiris alſo in the Euangel. Gif ze deny the real præſence of Chriſtis body maiſt bliſſit in ye Sacrament: ze diſſent fra the ſcripturis, and haly kirk vniuerſall, and als fra the ſegregatioun of all heretikis afoir zow and zour maiſteris, to wit, Oecolampadius, Zuinglius and Caluin: except Berangarius and his, as ze knaw præſentlie ye Lutheranis in yat part, tobe zour manifeſt aduerſaris. Gif ze deny Chriſte tobe adurnit in

Thair is na dout bot al trew Christiane will do all that may stand with Godis plesuir for an vnitie in ye kirk.

Euseb. *eccl. hist.* lib. 6. cap. 34.

Luc. 2. Mar. 15. Ioan. 9.

ye Sacrament. (ſen we adurne na viſible nor ſenſible ſigne yairof) Quhy condemne ze nocht [a]S. Auguſtine for an heretik and [b]Chryſoſtome ſiklyke with wthiris of yair aige, quha erneſtlie accuiſſ ws of ſin, gif we adurn nocht Chriſtis maiſt haly body in the Sacrament?

[a] in Ps. 98.
[b] 1. cor. 10. Ambros. *de spir. Sancto* li. 3. ca. 12.

33. *Gif Iohne Knox be lauchful miniſter.*

SEN we reid, that nane ſuld tak the honour of miniſtratioun of Godis word, and Sacramentis on him, except he be lauchfullie callit yairto, othir be God immediatlie, or be man haiſand pouer to promote him yairto: and ſen we reid nane callit be God only, except ſik as ſchew yair pouer geuin yame be him, be pouer * of the ſpirit, or in ſignis and wonderis. Heirfor gif zow, Iohne Knox we ſay, be callit immediatlie be God: quhare ar zour merwelis wrocht be the haly ſpirit? for ye merwelis of woltering of Realmes to vngodly ſeditioun and diſcord, we adnumbre nocht tobe of his giftis. Bot gif ze be callit be man, ze moſt ſcaw yame to haif lauchfull pouer yairto: as the Apoſtolis ordinat S. Paull and Barnabas, albeit chooſin be God afoir, and ya ſiklyke wthiris in ye fourtein of ye Actis: and as S. Paull ordinat Timothe and Tite, geueand yame pouer and command to ordour wthiris: quarein apperis the lauchful ordinatioun of miniſteris. Zour lauchful ordinatioun be ane of yir twa wayis, we deſyre zou to ſchaw: ſen ze renunce * and eſtemis yat ordinatioun null, or erar wickit, be ye quhilk ſumtyme ze war callit Schir Iohne.

Ro. 10. Heb. 5. As Moyses and ye apostolis. Luce. 1. Ioan. 1. Esa. 40.

* At yis place weil obscuir (as God bade) Io. K. maid a fel ſarde, to his gloir ze wate. Act. 13.

1. Tim. 4. 2. Tim. 1.

* And yat to zour grete schame brother.

34. *Gif Iohne Knox be nocht lauchful Biſchope, quhow can yai be lauchful ordinatit be him.*

GIF he can nocht ſchaw him ſelf a lauchful ordinat Biſchope (nocht only a Preiſt or inferiour miniſter) quhow can ze ſuperintendentis, or wthir inferiour Precheouris, electit and ordinat be him, nocht haiſand pouer thairto, iuge zour ſelfis tobe lauchful miniſteris in ye Kirk of God?

Tit. 1.

35. *Quhy ar nocht ye Lordis and wtheris, lauchful miniſteris, as Iohne Knox, and his complices.*

GIF Iohne Knox and ze affirmis zour ſelfis lauchful be reſſoun of zour ſcience, and that ze ar permittit always, gif ze be nocht admittit be yais Kirkis, quhome ze ſerue. Quhy hef ze prechit manifeſtlie a gret errour and ſchiſme in zour congregatioun, contending with twith and nail (as is ye prouerb) ſum Lordis and Gentilmen to hef gretumlie failzeit, miniſtrand zour communioun in tymes bypaſt to thair awin houſhald ſeruandis and tenentis? Sen ye Lordis and Gentilmen being men of ſcience, be thair awin iugement, in yat caſe wes permittit be thair ſaidis ſeruandis, to that office: quha affirmis yame ſelfis tobe a Kirk of God.

Heir Ioh. Knox be his awin ſentence aganis wtheris, is faſt tedderit in ye girn.

36. *Gif ye ordinatioun of miniſteris be a ſacrament.*

QVHY deny ze ye ordinatioun of miniſteris to be a Sacrament in Chriſtis Kirk? Sen zour grete Maiſter Caluin grantis in zour contrare, with mony wtheris new writtaris in Alemannie. Quhidder hes it ye viſible ſigne, videlicat, ye impoſitioun of handes, the promiſſis of God with the command (quhilkis thre only ze think neceſſare to a Sacrament) expreſſit in ſcriptuir or nocht?

Cal. *in inſtit. de Sacrament. Ibidem de ordine eccleſiaſt.* There is na thing mair plane.

37. *Of vnqualifeit miniſteris.*

Ze allegand zour ſelfis, to reduce ye ordour in religioun according to the puritie of the writtin word: and nocht miſknawing alſo, yat ye grete decay of ye ſyncere religioun is, ye electioun and admiſſioun of ye vnqualifeit and vnable miniſteris, as we confes with zou, yat yis lang tyme ye maiſt part to hef bene admittit, mair throw auarice, ambitioun, or wthir carnal affectioun (and yat in puniſment of the peple, yat God ſa ſufferit) nor for godly leirning, or wtheris guid propirteis requirit in a miniſter: and yairthrow ſpecialie all miſordour or abuſe, yat iuſtlie can be allegeit maiſt cheiflie to hef ſprung. Quhy admit ze tobe zour Precheouris and miniſteris in ſindry places zoung childring, of na eruditioun, except ye reiding

A dum paſtour or a wicious, is a sair scurge on the peple: as is ye fals prechour.

of Inglis and ſmall entreſſis in grammar, of na experience, nor zit haifand præeminence by wtheris of godly leuing: except ze call yat godly, to couet a fair wyfe, and ane fatt penſioun, by ye lawis of ye monaſtik lyfe, quhilk
1. Tim. 3. ſindry of yame hes profeſſit? Sen S. Paull techis, yat men in this vocatioun, by mony wthir godly propirteis, ſuld nocht be zoung of leirning, and godly exerciſe always: bot potent to exhort and teche in helthful
Tit. 1. doctrine and potent to repreue and conuict ye gainſayaris of ye ſamin.

38. *Of a new ordour of eldaris.*

1. Pet. 5. 1. Tim. 5. SIKLYKE ſen be ye name of eldaris in ye new teſtament expreſſie is meanit Biſchoipis and Preiſtis, quhilkis laſt names ye Apoſtolis vſeit nocht (apperantlie to ye intent yat yai ſuld nocht be eſtemit of yai ſort of Preiſtis and Biſchoipis of ye auld law) quhois office is expres to preche and miniſtrat ye ſacramentis. Quhy inuent ze in zour Kirk a new ordour of Eldaris, quhome ze diſcharge to vſe ony of the offices forſaidis? Silklyke quhy committ ze to ye ſaidis eldaris yat office, of ye quhilk ze haif na pouer: to wit ye office of a ciuill magiſtrat, quhilk pertenis only to an Emperour, or King, or lyke public perſones, or to quhome yai cheis conforme to our Saluiour ſayngis: Geue to Cæſar, yat pertenis to Cæſar, and ſiklyke ſaying to Pylat: Yow wald haif na pouer ouer me, except it war geuin ye frome abuif, quho hald his pouer of the Empriour. Quhy ſua tak ze fra ye eldaris: quhilk is yair dewtie and office, and geuis yame, quhilk pertenis nocht to yame, nor zit ze haif pouer to geue yame?

Note.

A confuſioun of ordour and auctoritie.

39. *Of ye Pape, and gif a ſuperior ſuld be amangis ye Biſchopes.*

SEN naturalie be Godis prouidence amangis fowlis, fiſcheis, and beiſtis, in euery cumpanie is ane principal, as it war ſuperiour: and ſiklyke amangis men in euery Realme, is nocht only ane King or Quene, to quhome all obeys: bot alſo in euery prouince, ſchyre, citie, and hous, is ane principal or ſuperior, as yair is in euery craft almaiſt, ane decane. Quhy ſuld it nocht be ſua in ye Eccleſiaſtical ſtate, amangis ye Biſchopes, wtheris Paſ-
Deut. 17. touris, and miniſteris? Sen in ye law of Moyſes God prouidit ane hie

Biſchope, quhois ſentence in controuerſie of religioun, the peple ſuld follow vnder the pane of dethe? We can nocht be aſſuirit of na ſcriptuir, yat ze allege, bot S. Petir had ye ſamin pouer geuin ſigularlie and ſeueralie to him by ye reſt, and aboue ye reſt of ye Apoſtolis: as we ar at yis præſent perſuadit, be yir wordis of oure Saluiour. *Simon Iona diligis me plus his? &c. Paſce oues meas, &c.* And that all the reſt of the Apoſtolis wes numerat amang the ſamin oues, it apperis till ws in yir wordis: *Omnes vos ſcandalum patiemini in me in nocte iſta: quia ſcriptum eſt, Percutiam paſtorem, et diſpergentur oues gregis.* And in an wthir place Petirs actorite aboue yame: *Ego rogaui pro te Petre, vt non deficiat fides tua: Tu verò conuerſus confirma fratres tuos.* Quhilk pouer he apperis planelie to hef exerceit amang ye Apoſtolis takand ye ſpeche on him ſpecialie in all conuentionis: albeit he ſufferit S. Iames Biſchope of Hieruſalem, to pronunce a ſentence at his awin Kirk, in his præſence. And gif ony be ſuperiour: quhy ſuld nocht ye ſucceſſour of Petir? Knaw ze nocht yat all ye aunciant Fatheris attributis mekle to ye Kirk of Rome by wtheris Kirkis: and alſo ye general counſelis quhilk ze appreue? As for exemple ze knaw yat S. Auguſtine confirmis his doctrine ſpecialie contrare ye Donatiſtis: yat neuir ane of ye Biſchopes of Rome till his days (citand thair names to ye numbre aboue .xxxvj.) trowit wthirways nor he did, contrare ye ſaidis heretikis. Gif ze affirm ye Pape tobe ye Antichriſte: will ze nocht ſchaw of quhat Pape ze mein, gif ze ſpeik of ye Romane Pape? or quhidder vnderſtand ze be ye Pape, all Biſchopes? for be yat name we reid ony Biſchope to hef bene decorit: as S. Hierome writtis to S. Auguſtine Biſchope: *Hieronymus Preſbyter beatiſſimo Papæ Auguſtino S.* Gif ze had ye Biſchopes of Rome Antichriſtis be reſſoun of ony wice (quhilk we intend nocht to defend) quhilk of zow is but wice, caſt ye firſt ſtane at yame. Gif it be for ony doctrine contrare Chriſte, ſchaw it in ſpeciall (we pray zou) yat we may fle frome it.

Io. *vlt.*

Matt. 26.

Act. 1. 2. 3.

Act. 15.

Epist. 165.

Of ye name Pape.

40. *Of ye ſacrament of pennance.*

QVHY deny ze the Sacrament of pennance? and quhy neclect ze to vſe at

ye leiſt ye abſolutioun of ye miniſter afoir zour communioun always? Sen ye Apoſtolis wes inſtitut be our Saluiour with ſick ſolennitie in that part of thair office, yat eftir his reſurrectioun, he blew in yame, ſayand: Re-
Io. 20. ſaue ye haly gaiſt. Quhois ſinnis ze forgeue, yai ar forgeuin: and quhois ſinnis ze retene, yai ar retenit. And quhy diſſent ze frome ye maiſt part of Allemannie in yat part?

41. *Of contritioun, confeſſioun, and ſatisfactioun.*

QVHY affirm ze yat contritioun, confeſſioun, and ſatisfactioun, ar Papiſticall inuentionis, and callis ws Papiſtis for ye vſeing yairof: and callis nocht Cypriane and ye Kirk ſen his days Papiſtis: quhois doctrine in yat caſe we follow, as collectit and euidentlie deducit of ſcriptuiris?

42. *Of confeſſioun.*

GIF ze condemne confeſſioun to be maid to ye Preiſt of ſpecial faltis:
Io. 20. quhow can he abſolue, conforme to the word of God, ſum of thair ſinnis,
Cyp. *serm. de lap.* and retene wthir nocht abſoluit, gif he ſall miſknaw the ſin? Or quhy call ze it Papiſtrie, ſen ye ſaid Martyr Cypriane witneſſis it to haif bene in ye Kirk of God in his days: and wtheris ſiklyke aunciant Fatheris eftir him?

43. *Of contritioun.*

OR quhy call ze contritioun Papiſtrie? ſen na man can haif forgeueance of his ſinnis, except he repent with intentioun of amendiment of lyfe, as
Lu. 13. our Saluiour techis: Except ze do repentance, ze ſall all periſs?

44. *Of ſatisfactioun to God.*

Serm. de laps. et passim. QVHY hald ze ſatisfactioun Papiſtrie? ſen Cypriane with mony aunciant Doctouris oft inculcatis yis terme in yair writtingis, to the ſentence vſeit and reſauit at this præſent in ye Kirk? Miſknew yai trew ze, ye ſatiſ-

factioun and redemptioun conqueſt till ws be Ieſus Chriſte, as ye full ranſoun to the Father, for the ſinnis of all the warld? Bot yis we think ze wil not ſay: for miſknawand yat thing only: quhou culd yai be Martyris of Chriſte, yat is witneſſis of ye veritie? And zit yai ſpeik and yat be euident ſcriptuirin, of a ſatisfactioun requirit of our obœdience: as to turn to God in murning, faſting, prayar, and almus deid, with ſiklyke worthy fruitis of pennance, ſa oft inculcat be our Saluiour and ye Apoſtolis to ye Iowis, with ſik dolour and hauines quharof S. Paull ſpeikis, 2. Cor. 7. Gif ze admit nocht ſatisfactioun on yis maner tobe maid to God, and nocht to man only: quhou vnderſtand ze yir ſcriptuiris, Cheritie coueris the multitude of ſinnis: Turn to me in all zour hert in faſting, ſobing and greting: Geue almus, and all ſalbe clene to zou: And yat Daniel says to Nabuchodonoſor, Redeme thi ſinnis with almus deid. with mony ſiklyke places? Note. 1. Pet. 4. Ioel. 2. Luc. 11. Daniel. 4.

45. *Of ſatisfactioun to men.*

We deſyre zou to ſchaw, gif ze think it neceſſar to a pœnitent, to the end he get remiſſioun of his ſinnis fra God, yat he mak ſatisfactioun to his brothir at ye leiſt, inſafer as he hes offendit and rubbit him of his geris or honouris: gif it be in his pouer? Gif ze diſſent fra ws, ſayand, Na: the ſcriptuiris ar ful of teſtimonies in zour contrare, as thir:

Quha luuis nocht, remanis in dethe. 1. Ioan. 3.

Quha is nocht iuſt, is nocht of God. Matt. 7. and 5.

Departe fra me all ze wirkaris of iniquitie.

Quhen thow offeris yi gift at ye altar, and remembiris yat yi brother hes ocht aganis the, leif yi gift afoir the Altar: and pas and be reconcilit with yi brother: and ſyne cum and offir yi gift. Quha luuis nocht his brother, quhome he ſeis: quhow ſall he luue God, quhome he ſeis nocht? Can a man luue his brother, ſa layng as he nocht only, nocht helpis him in his miſtar, bot contrarie opreſſis him be violence and fraud: quhilkis all to our purpoſe S. Auguſtine concluidis in yir wordis, Sin is nocht forgeuin (ſays he) except it quhilk is tane away, be inſtorit? Gif ze grant with ws yat it is neceſſare: quhy miniſtrat ze zour communion to ſik perſones,

quhome ze knew perfytlie to hef intromittit violentlie, with wthiris mennis poſſeſſionis, and als rubberie of the kirk guidis: nocht only of monaſteriis, quhilkis ze imaginat to hef bene idolatrical, bot alſo of Biſchopis ſaitis and paroche kirkis, but ony repentance, ſatisfactioun, or intentioun of amendiment: quhilk thing ze man othir grant tobe intromiſſioun with idolatrical geris, and ſua yame and it tobe burnt togiddir, be ze law of God, as efter
Iosue. 7. ſal follow: or ellis tobe ſacrilege war, yan commoun thift. Of ye quhilkis it follouis conſequentie, yat yai hef failzeit hauelie cumand to ye communioun, but reſtitutioun of wrangous geris, or intentioun to yat ilk: and ze fer hauiar, quha miniſtrat ye Sacrament (gif we may ſua call it with zou) to ye vnuorthy: knawand yame in yat eſtate.

46. *Of twa partis of pennance, neulie ſetfurth.*

Ioel. 2. Luc. 11. 6. 2. Cor. 7. Luc. 3. Matth. 5. THAIR being ſa mony thingis requirit, to trew pennance or repentance: as ſobing, mourning and teris, walking, faſting, prayair and almus deid: with abſtinence for a tyme fra mony thingis wthirwayis leſum, hawy dolour for the foremer offenſſs, with firm intent of reneuing of lyfe yairftir with witheris worthy fruitis of pennance: and ſpecialie ſatisfactioun to all men quhome we hef offendit: quhy hef ze ſetfurth the ſaid pennance ſa obſcuirlie, appuntting yairto twa partis only, quhilkis ar fayth and reneuing of lyfe, callit be zou reſipiſcentia: ſen fayth is na mair a part of
Na word to geue ye kow agane: nor trew dolour for ye sin committit, &c. pennance, yan it is of ony wthir vertew, it being ye grund of al vertew: and be ye wthir name ye foreſaidis propirteis of pennance ar ouer obſcuirlie declarit. Perſuade ze nocht heirby to mony vngodli proud præſumptioun, and vnſuir ſecuritie of conſcience?

47. *Gif præſumptioun vpſpringis of the præmiſſs or nocht.*

WE deſyre zow to maturelie conſider, and anſſuer till ws, quhiddir it cumis of zour licentious doctrine in neclecting and contemning yir thre partis of pennance abone ſpecifiit (as it apperis planelie till ws to cum) or wthirwyis: yat findry at yis præſent ar deſcendit to ſik beiſtlie ruidnes, and præſumptuous ſecuritie of conſcience, and ſchamelis præſumptioun,

yat yai ar nocht eſchame it, nocht to ſatifie yair inferiouris or brethir, in yair deuitie of dettis or ſiklyke: bot to mak mony maiſt large promiſſs and obliſſingis, knit with word, writt, walx and ſeil, als weill to ſuperiour poueris (quhare yai dar) as to æquall and inferiouris: and nothir keipis nor intendis to keip ye ſamin: by ye noble and faythfull conſtancie of our noble Progenitouris, to ye blaſphemie of Godis law, and to maiſt vile ſchame of our countre. Think ze nocht yat yis maiſt barber ruidnes, and maiſt beiſtlie impietie of vnfaythfulnes to man, wald be ſpittit at be a Iow or an Ethnik, ze be the ſtarkaſt theif in Riddiſdale? Or think ze ſik perſones tobe of Godis elect, quha aucht to perſuade yame ſelfis be certitude of fayth (as ze teche neceſſar to beleue) tobe of the prædeſtinat ſones of God? Note, and eschew.

48. *Gif concupiſcence in the regenerat, be damnable ſin.*

SEN it is writtin, yat quha ar borne of God or regenerat, ſinnis nocht: and yat we ar weſchin fra our ſinnis, ſanctifiit and iuſtifiit: and alſo yat Chriſte clengeis his kirk (of ye quhilk we ar membris) be the lawar of regeneratioun in the word of lyfe: Quhy teche ze yat ye concupiſcence left in ws eftir regeneratioun, for our humiliatioun and exerciſe, is damnable ſin? 1. Io. 3. 5. 1. Cor. 6. Ephes. 5.

49. *Of Confirmatioun.*

SEN ze ſee ye Sacrament of confirmatioun ſa expreſſlie vſeit be ye Apoſtolis. And affirmit be Hierome and wthiris Doctouris, yat it ſuld be miniſtrat be the Biſchoipis only: quhy eſteme ze it a thing of na importance: and bot a Papiſtical ſuperſtitioun? Act. 8. 19.

50. *Of extreme vnctioun.*

SEN yat ye Preiſtis of ye kirk ſuld cum to ye ſeik, vnct yame with oill, and pray for yame: As our Saluiour techis tobe his Godly will, be the mouth of S. Iames: quhy put ze it out of the vſe of Chriſtianis, and nocht only depriuis it of ye name of a Sacrament? Iacob. 5.

51. *Of Matrimonie.*

QVHY put ze Matrimonie furth of ye numbre of Sacramentis: ſen it is
Ephes. 5. callit in ye ſcriptuir a Sacrament. Will ze hald ye communioun tranſlatioun fals becaus ye Greik text hes μυστήριον? Will ze nocht grant yat yai
Daniel. 2. Ephes. 1. 3. Collos. 1. 1. Tim. 3. twa Sacramentis, quhilkis ze ſua cal, ar μυστήρια. Mairouer is nocht Sacramentum in the Latin text, of als large ſignificatioun, as ye wthir is in ye Greik? And al ſua quhiddir gif Matrimonie hes ya thre propirteis, requirit be zow to a Sacrament or nocht?

52. *Gif ye perſones ſeparat for fornicatioun may mary wthiris perſones agane, ye athir being on lyue.*

QVHAT haif ze for zow, that a mariit man or woman leuand ye wthir for caus of fornicatioun, conforme to ye ſcripturis, may mary an wthir perſoun, ye firſt party being on lyue? Sen S. Paull, techis yat a woman is
Ro. 7. ſubdewit to ye law, ſa lang as hir huſband leuis: and alſo he geuis ane
* Zea, being an adulterar. expres command to ye innocent woman dimittand hir * huſband, to re-
1. Cor. 7. mane vnmariit, or tobe reconcilit to hir huſband?

53. *Gif ye harlotis, for quhais cauſs matrimonie is violatit, or adnullit: may mary wthiris.*

Mat. 19. 7. Mar. 10. ZE knawand haly matrimonie being ſa erneſtlie commandit, indiffobublie
* and yat fra bed and buird only. tobe keipit, except for caus * of fornicatioun: quhat apperand reffoun haif ze for zow (we appele to zour conſcience) to admitt it a Godly law to
* In Glaqow. O abominable practise. ſuffir an harlot in his wyfes tyme lyand with an wthir harlot: or a * preiſt, or vnmariit man, lyand with an wthir manis wyfe, for yat cauſs the matrimonie tobe diſſoluit: and the twa harlotis tobe zokit vp in a prætendit band of matrimonie maiſt honorable: as it is practiſit be zow, of ſum of our rennigatt preiſtis, and wthiris as ze knaw?

54. *Of twa contrare lawis tweching mariage.*

MAIROVER quhow deliuer ze zour ſelfis of the perplexitie of yir twa contrarious lawis? to wit, yat an adulterar ſeparat fra his wyfe for fornicatioun, hes na pouer be Godis law to mary agane, his former wyfe being on lyue: and on the wthir ſyde ze permitt a man or woman, yat may nocht leif chaſt, to mary? Alſo quhiddir gif a man or woman being lang abſent fra yair party, or haifand yair party impotent throw ſeiknes, or throw obſtinat mynd nocht ſocial, and zit may nocht, as ze teche, leif chaſt, may mary an wthir in ye mein tyme? Gif ze ſay na, be reſſoun of yair former promiſe and luue to yair party: quhy will nocht ze Chanounis, Munkis, Freris, Preiſtis, Nunnis keip the ſamin reull, for ye luue of Chriſte zour ſpous, and promiſs maid to him?

* * na wther excuis hes munkis,&c. to violate yair wow and promis to God. Nane is sa ignorant, quha seis nocht thame heir fetterit.

55. *Gif Preiſtis may mary efter yare promotioun.*

WE nocht ignorant in that part, of the ſcriptuiris and hiſtoriis, yat in ye primitiue kirk, of honorable men haifand ane wyfe, wes oftymes promotit tobe Biſcopes, Preiſtis, and Diaconis: of ye quhilkis mony yairefter turnit yair wyfes in yare ſiſteris. And heirfor think we ye ſamin leſum as zit, with an vniforme conſent. Bot quhare reid ze euir in the primitiue kirk, yat men wantand wyfes, ye tyme of yair promotioun to yai offices, and eftir mariit but repreif and puniſment of ye kirk? Shaw ane exemple gif ze can? 1. Tim. 3. Note.

56. *Gif ye Preiſtis in ye new law ſuld be als beutifull, as yai in the auld.*

AND ſiklyke S. Paull counſelit ye layt man and woman, to abſtene fra yat vſe of yair bodyis till wthiris requirit in matrimonie, for a tyme, that thai mot waik on prayar: quhat tyme is it, we pray zow, yat a guid Biſchope, or wthir Paſtour, ſuld nocht waik on prayar, ſtudie, or preching: and yat he ſuld nocht be rady to miniſtrat ye Sacramentis? And gif ye Preiſtis in ye law of Moyſes (quha in yat tyme behuifit to haif wyfes, for continuatioun of yair tribe of Leui: quha only of yair natioun wes appointit tobe 1. Cor. 7.

Preiſtis) abſtenit fra yair wyfes all ye tyme of yair obſeruance in the temple, and certane days afoir. Will ze yan, yat ye Preiſtis, and miniſteris of Chriſtis Euangel, and Sacramentis yairof, quharein is miniſtrat realie yai graces, præfigurat in ye auld law, quha continualie and dayly ſuld waik vpone yair miniſtratioun: tobe les beutiful, and of les cleinnes of lyfe, yan wes ye wthiris? And knaw ze nocht yat Ambroſe, Origine, and wthiris pronunces planelie vpone yis ſimilitude and conferrence, yat the Preiſtis in the law of grace ſuld leue in continual chaſtitie, ſen yai ſuld waik continualie vpon yair prayar, miniſtratioun of the Sacramentis and ſiklyke? Ze knaw yat Achimelech wald nocht geue ye ſchew breid to Dauid and his ſſuandis, quhil he knew yat yai war clene fra al women thre days afoir. Gif ſik honour wes hald to ye figuir: quhat ſuld be hald to ye veritie, quhilk is Chriſtis body, and bluid, daylie tobe reſauit, or miniſtrat in ye Sacrament be godly paſtouris?

Quhy ye preistis under ye law had wyfes.

Ambros. in .1. Timoth. 3. Orig. in Num. homil. 23. Hierome *contra Iouin.* lib. 1. cap. 19.

57. *Of ye wow of chaſtitie.*

QVHIDER gif it be leſum or nocht, yat men of perfite aige, haifand na lauchful impediment, to wow chaſtitie? And yat wow being complete, gif it be leſum yaireſtir to mary, conforme to ye law of God, or nocht? Gif ze think yat yai may: quhow vnderſtand ze yat place of S. Paul ſpeikand of ye zoung wedowis, quha had wowit continence, yat yai had yair damnatioun for only willing to mary: becaus yai brak yair former promiſs. And yis being trew of women: quhou can ze religious men abone ſpecifiit, mary: and eſchew alſo ye ſamin ſentence? Gif ze allege yat ze wowit nocht: Of quhat mynd enterit ze in zour religioun? Or quhou ſal ze defend zour ſelfis nocht tobe hypocritis, gif ze aſtrictit nocht zour ſelfis afoir God, to yat thing: quhilk mony ways ze profeſſit afoir man?

Note. 1. Timot. 5.

58. *Of ye ſaulis departit afoir Chriſtes aſcenſioun, and ſen ſyne.*

SEN ſum of zour religioun affirmis ye ſaulis of ye fatheris, quha deceiſſit in fayth afoir Chriſtis aſcenſioun, to hef entirit yan to the gloir æternal, as

the Martyris and wtheris iuſt hes done ſen ſyne: and wtheris of zou techeis yat nothir afoir, nor ſen ſyne, quhill ye day of ye generall reſurrectioun of thair bodyis, ſall aſcend thair: quhy cry ze nocht out ye ane ſyde contrare ye wthir: or conuenis amangis zour ſelfis on ye ane ſyde, and ſchawis zour determinatioun in the mater corroborat be euident ſcriptuiris? For of manly coniecturis or ſcriptuiris thrawin by ye reſauit vnderſtanding yairof, to nothir of zour partis may we decline. A grete schisme in ye new bande.

59. *Of Princis and Nobilis ſepulturis.*

SEN ye Prophetis and Patriarkis in ye auld teſtament had ſik cuir for yair honorable ſepulturis: and commandit yat eftir yair deth, yair banis tobe cariit furth of ye cuntre of ſtrangearis: And in ye new teſtament ſiklyke we reid nocht only of oure Saluiouris maiſt honorable and magnifik buriing, bot alſo of S. Iohne ye Baptiſt, and S. Steuin, with wtheris. And all this wes done, we ar aſſurit for ye honour of ye bodyis, in hoip of ye reſurrectioun. We will nocht ſpeir in aduentuir ze be crabit, gif ze beleue firmlie ye reſurrectioun with ws? Bot ſen ze aggre with ws in yat beleif: quhy hef ze diſhonorit ſua ye bodyis and ſepulturis of the Princis of Scotland, and wtheris our noble Progenitouris, and wappit yair banis ſchamefullie furth of yair ſepulturis: and maid alſo a filthy ſtable of beiſtis to ſtrangearis vpone our maiſt excellent Kingis body, quha laſt deceſſit? Gif ze allege ony occaſioun of Idolatrie at ye ſaidis ſepulturis: yat trifle is na excuis to zou, except ze grant zour ſelfis mair ruid and barber, yan euir wes natioun vnder heuin, ta tak occaſioun of idolatrie, quhare nane is. Genes. 24. 35. 49. 50. Exod. 13. Iosu. 14. Matth. 27. Mar. 6. Act. 8. Na Iow, nor turke wald hef playt yis padzeane, to yair eldaris.

60. *Gif ye Kirk geris wes Idolatrical, and of ye intromiſſioun yairwith.*

WE effectuouſlie demand zow, gif ye veſtimentis, chaliſſis, and wtheris ornamentis in ye Kirkis of Scotland wes Idolatrical, or nocht? Gif yai war nocht, quhy techit ze yame ſua tobe, and burnt ſum of yame in teſtimonie of zour doctrine? Gif yai var pollutit in idolatrie: quhy reſeruit ze ye beſt part yairof, vnburnt? Quhou can ze excuſe zou nocht tobe puniſſit with Saull, quha ſparit Agag with certane of his beſt guidis contrare Godis

1. Reg. 13. command? Quhow will ze defend certane of ye Nobilis and Gentlemen in Scotland, quha intromittit with ye ſaidis Idolatricall guidis, nocht tobe tane with ye ſamin geris togiddir with yair ſones, dochtiris, horſs, cattell, Iosue. 7. and all thair inſprayth, and tobe burnt in puldre, be exemple of Achan: quha committit only ye ſamin cryme (gif ye ſaidis geris wes Idolatrical, O schiris recant, and saif: ze ar bot men: it is na schame for sa grete a cause. and ſuld hef bene burnt, as ze hef techit) and yat mair lychtlie yan yai, ſen he committit his cryme quietlie? Bot God forbid, gif it be his pleſour, yat ze be the caus of ſa ſeueir iugement aganis our Nobilis. Quhow deliuer ze zow heirfor, of yis perplexitie: bot othir ze man confes zour ignorance and errour, or ſik ſeueritie tobe exerceit, as ſaid is?

61. *Of ye beſt geris tane away and ſauld, and ye werſt reſeruit.*

THE ſaid Achan being ſa puniſſit, for ye beſt geris intromittit be him: quhy iuge ze ye goldin and ſiluir chaliſſis, and wtheris thingis of gold and ſiluir: welwot, ſilkis, and wtheris fyne clathis: bellis, ſepulturis, of brace, leid, and ſiklyke, yat geuis money: to hef bene pullutit with Idolatrie, and yairfor tobe deſtroyt, and nocht ye auld and reuin ornamentis, ſklate, thak, and grof ſtanis, rottin tymmir and ſiklyke? Gif ze allege ye intromiſſioun and diſpoſitioun of ye ſaidis guidis, to hef bene contrare zour will: Zea, ye cail-wyfe seis zow heir, bund fute and hand. quhy techit ze nocht vnſentzetlie, contrare ſik manifeſt ſacrilege, and impietie? Or quhy admittit ze ſic oppin ſinnaris, without repentance, and ſatisfactioun, to zour communioun?

62. *Gif thingis dedicat to God, ſuld be prophanit in wtheris vſeis.*

GIF thingis anis dedicat and ſanctifiit to God, ſuld nocht be tranſlatit and Leuit. *vlt.* appropriat in wtheris prophane vſeis, as the forſaid hiſtorie of Balthazar Daniel. 5. preuis: bot gif yai be dedicat vngodly to God, aucht to be ſanctifiit in a Num. 16. mair Godly vſe: be exemple of the incenſuris of Dathan and Abiron: * Ouer trew. quhidder cumis it be zour* exhortatioun, or nocht? yat mony deſyris ye * Because zour awin belliis forbiddis zou, and inwy agains sum. Kirk landis anis dedicat to God, for ſuſtentatioun of godly miniſteris, puir ſtudentis, and feble, and waik indigentis, tobe appropriat to ye croun, or to ye firſt fundatouris poſteritie? Gif ze exhort yame nocht yairto: *

quhy cry ze nocht out vpone yair wickit conſait, and als manifeſt ſacrilege of wtheris: and aduertiſſis yat ye Prophet incallis ye wrayth of God on yame: *quha ſays, Lat ws poſſeid be hæretage ye ſanctuarie of God? Psal. 82.

63. *Of traditionis vnwrittin: and firſt exemple of certane ſolennit days.*

Sen ye Apoſtill S. Paull commandit in ſindry places his traditionis tobe keipit, als weil ye vnwrittin, as ye writtin. And S. Auguſtine ſiklyke affirmis that to diſpute of thai thingis vniuerſalie obſeruit, gif yai ſuld be keipit, or nocht: tobe maiſt inſolent madnes. Exemple he geuis of the zerly celebratioun of the Paſche day, of our Saluiour aſcenſioun, and doun cuming of the haly gaiſt, onlyke manere zerlie tobe celebratit. Quhy aboliſe ze ye ſolenniteis of ye ſaidis days with ſiklyke, and all wthir ordour of that ſort vniuerſalie obſeruit: as zuil day, Circumciſioun, Epiphanie, Lentren.

2. Thes. 2. 1. Cor. 11. Aug. *ad Ianua. et ad Casula.* epist. 86. he is blind, yat seis yame nocht heir, rebellis to Godis kirk.

64. *Of ye mixing of ye Lordis coup with wattir and wyne afoir ye ſanctificatioun.*

Ze knawand yat our Saluiour ſched wattir and bluid in ye myſterie of our redemptioun, and yat ye Lordis coup with wattir and wyne tobe ſanctifiit in ye Sacrament is præfigurat in the auld teſtament in mony places, as Cypriane preuis maiſt largelie and erneſtlie: quho affirmis alſo that ye Lord commandit ws to mixt ye ſamin. Quhy detrect ze and rebukis ws catholikis for ye obſeruatioun yairof. And will nocht blaw out zour indignatioun vpone ye Martyris, Cypriane, Irinæus, Fabiane, Euariſtus, Alexander, Auguſtine, and mony wtheris Doctouris, quhome as witneſſis of the veritie we follow in this parte? Bot ſen ze do nocht ſa: appere ze nocht to ſchuit out zour malice contrare ws, and nocht contrare that quhilk ze had an errour? And ar ze nocht contrare ye ſcriptuir, acceptouris of perſones?

Epis. 3. li. 2.

Quhow schamefullie puttis M. George Hay yis sentence of Cyprian. eftir ye titill of his buik.

65. *Of the Sounday.*

Gif ze admit na traditioun vnwrittin: quhy ar ze ſa bauld contrare zour

Be yir vj. quæstiounis following al ye ground of yare doctrine is doung in ye dirt: and yame selfis conuict of errour agains yair awin doctrine. For al yir thingis nocht expreslie, writin yai appreue, for a tyme always with ws. Bot take tent to yair taill.

doctrine, and manifeſt ſcriptuiris apperinglie alſo, to celebrat zour Sabbaoth day, with ws catholikis, on ye Sounday: and nocht with ye Iowis, on ye Saterday?

66. *Of ye names, perſones, and trinitie.*

MAIROUER gif ze will appreue na thing bot expreſlie writtin, quhou will ze anſſuer contrare an hæretik denyand wickitlie ye Father, ye Sone, and ye haly Gaiſt, tobe callit godly and dewly, thre perſones, and ye haly trinitie? Alſua quhidder admitt ze and appreuis the ſamin names, or nocht? And gif ze appreue yame: quhou eſtabiliſe ze zour doctrine, ſen yai names ar nocht writtin expreſlie in ſcriptuiris?

67. *Of ye forme Gloir to ye Father. etc. in end of euery Pſalme.*

QVHY vſe ze to ſing with ws Catholikis at ye end of euery Pſalme: Gloir to ye Father, to ye Sone, and to ye haly Gaiſt. As it wes in. &c. ſen yat godly forme wes only commandit tobe ſoung, in yat place, be ye Pape Damasus: in ye rebuke of heretikis?

68. *That infantis ſuld be baptizit contrare the Anabaptiſtis.*

SIKLYKE quhat hef ze for zou expreſlie writtin, to conuict ye Anabaptiſtis errour, denying that bairnis in thair infancie ſuld be baptizit? For Origene, Auguſtine, and alſo the Lutheranis lenis in this mater rycht wechty, to the Apoſtolik traditioun, and vniuerſal obſeruatioun of the haly catholik Kirk.

Orig. *in caput.* 6. *ad Rom.* Aug. lib. 1. *de origine aïæ.* ca. 23.

69. *Of ſa mony Euangelis, Epiſtolis. &c. in ye new teſtament.*

ALSUA quhat ſcriptuir hef ze for zou, to reſaue ſa mony Euangelis, and Epiſtolis in the new teſtament, as ze do: and nane ma? Gif ze allege ye vniuerſall conſent of all aiges ſen Chriſte, and ye auctoritie of Godis Kirk, to appreue ye veritie yairof: as S. Auguſtine dois planelie in ye ſamin ma-

Contra epiſt. Fund. cap. 5.

ter. Quhy reſaue ye nocht the vniuerſal interpretatioun of the ſaid Kirk ſen Chriſtis aſcenſioun, in all materis of controuerſie, and ordour tobe obſeruit in vnitie and peace?

70. My copie heir wantis ane quæſtioun in yis place, anentis ye ſigne of ye croce: quhilk ye Reidar may haif in ye writtin copiis at hem.

71. *Of quhat traditionis we ſpeik.*

We ſpeikand of traditionis meanis nocht to compell ony man to reſaue ony thing contrare ye ſcriptuiris, nor zit yai ritis vſeit in diueris kirkis, albeit aggreing with ye ſcriptuir: fer les heirfor ſuperſtitioun, or ony abuiſſis onyways croppin in religioun: bot meanis be traditionis, the trew vnderſtanding of the word of God: and thai thingis vniuerſalie taucht and obſeruit, be all catholikis, ſen the days of the Apoſtolis. Bot giue ze appreue nocht ye ſamin with ws, bot inuentis a new ſenſe yairof contrare the former mynd of our fatheris: and ſtudijs ſiklyke to abrogat, and aboliſe ye vniforme ordour in religioun, als weill of ye ſacramentis, as of wthir godly ritis, albeit maiſt cleirly aggreing with the haly ſcriptuiris: and ſpecialie yais vniuerſalie obſeruit, be all catholikis, to yis our aige: quhow can ze excuiſs zour ſelfis of ye impietie of ſchiſme and diuiſioun, and fra manifeſt defectioun fra the Kirk of God, and nocht tobe ye werray Sones of the Antichriſt, ſawand ſchiſme and diuiſioun in Godis Kirk, and contrare ye manifeſt Scriptuir and promiſs of our Saluiour: denyand, euir to hef bene an haly Kirk afoir zow? And gif ze præfer zour awin witt and iugement to all wtheris (quhilk God forbid) ſeikand thairby a glorious titill, by the gloir of God: quha promittit to ſend his Prophetis, Doctouris, and Euangeliſtis to the conſummatioun of his Sanctis: quhow ſall ze nocht iuſtlie be reputit (quhilk gratious God in zow mot ſtay) ye childering of arrogance, and ye warray Sones of Belial?

Note diligentlie Christiane Reidar. 1. Tim. 6. it is writtin, *Depositum custodi.*

72. *Of ye inuiſible Kirk.*

Gif ze appreue na kirk, to ye quhilk ze may aſſent, except an imaginat in-

Note for the luue of Christe ye auctour of peace. Mat. 18.

uiſible kirk (quhilk ze hef begit fra Luther) quhilk wantis Eris to heir: quhow ſall ze ſchaw zour compliant to the kirk, conforme to our Saluiour command? And gif it wantis toungis to ſpeik, and handis to writt (as it man want of neceſſitie, gif it be inuiſible) quhow can it be, as S. Paull techis it tobe, ye pillar and firmament of veritie? Albeit ye elect of God ar knawin to him only: zit quhow can yai be inuiſible to men: ſen it behuifis yame tobe techit be men, reſaue the Sacramentis be men? or wthirways quhou can yai be of Godis kirk? Quhy inuent ze ſik a terme as inuiſible, nothir expreſſit in ſcriptuir, nor reſauit be aunciant fatheris: and ſettis ye ſamin furth as an article of zour beleif? Will ze nocht confes, yat in ye kirk of God ar bayth guid and euill, expreſſit in the Euangell, be ye ſimilitude of quheit and fitcheis, guid fiſchis and euill in ane nett: ſua yat ye guid in the battell throw tentatioun may fall, and ye euil throw trew pennance, may ryſe agane to grace? Or quhiddir imaginat ze zour kirk tobe inuiſible, to mair eſalie perſuade yairthrow an vnitie in all godlineſs? Or (as mony ſupponis) to ye end yat ze and zour priuat opinioun be nocht iugeit be men of ſuperiour poueris? Gif ze perſuade ony Godlines or vnitie yairby: be quhat meanis, or maner we pray zow? And quhow can ze yairthrow, onyways eſchew, nocht tobe iugeit of ſuperiouris of ye kirk? ſen ze neid obey yame in all Godlines: albeit yai in thame ſelfis, be wickit: ſen na pouer is bot of God. Ferther gif God prouidit amangis the Iowis an vndoutit ordinance, yat all dout and controuerſie in religioun amangis yame mot be decidit: hes he les cuir of ws, quhome he hes bocht alrady with ye precious bluid of his only Sone, ſa feruentlie commendand ws peace and concord, yan of yame: yat it may be leſum to euery ane of ws, to adhere to his awin imaginatioun and phantaſie, but ony iugement or puniſment of our ſuperioris?

Matth. 13. 1. Cor. 10. Ephes. 5.

1. Pet. 3. Rom. 13. Deut. 17. Note.

73. *Gif a woman may heir ſuperioritie of a Realme, Prouince, &c.*

Rom. 13. 1. Pet. 2.

ZE nocht miſknawand yat we all ar maiſt ſtrytlie commandit in ye ſcriptuiris, tobe ſubmittit and obedient to ye hie poueris: of ye quhilkis we beleue our lauchful King, or Quene tobe Principal in ye ciuill eſtate, as ye cheif Biſchope in the Eccleſiaſtical gouernment: Quhy affent ze to ye

furthſetting of certane ſeditious buikis: quharein is denyit, that a woman may beir auctorite of ony Realme, Prouince, or citie? Sen we reid maiſt godly women to hef had ſik auctorite: as the prophetiſe Debora. We reid ye Quene of ye South, be our Saluiour gretumlie commendit, for ye viſiing of Salomon. We reid ſiklyke of ye Quene of Candace, quhois Eunuch' wes baptizit be Philip. Quhare for ſlew ye wyckit Quene Athalia ye Kingis poſteritie, and it had nocht bene ye law, yat a woman micht beir auctorite: as ſcho regnit ſeuin zeris? Gif ze affirm yat a woman may nocht ſucceid to hir fatheris hæretable landis: Moyſes pronunceis planelie in zour contrare: admittand, and commandand alſua ye dochtiris of Salphaad, to enioſe but impediment yare fatheris hæretage in Iudæa. And quhat is ony Realme, or Prouince in Chriſtianitie, bot as a part of Iudæa, be ye quhilk is ſignifiit, ye haill kirk of God: profeſſing trewlie Chriſte Iesus, ſubdeuit to ane God, ane King, ane Lord, and ane Law? Quhare mentioun is maid in ye ſcriptuir, yat a woman may nocht haif dominioun aboue man: is nocht yat meanit only, of a mariit woman, and hir huiſband: except ze will euiry Lady in ye land, tobe ſubdeuit to hir awin cuik, or horſboy? Gif ze deny zow to aſſent to the ſaidis prophane buikis: quhy cry ze nocht out in zour prechingis, aganis ſa manifeſt impietie, treſſonable ſeditioun, quhilk alrady intendis extreme deſtructioun of yis Realme?

Iudic. 4.
Luc. 11.
Act. 8.
4. Reg. 11.
Num. 27.
Note.
1. Cor. 14.
1. Tim. 2.

74. *Quhat cumis of the misknawing of the Souerane, and Biſchopos.*

Gif ze can nothir aſſuir ws of zour lauchfull Biſchopis and wthiris miniſteris, nor zit knawis zour lauchful Souerane, quhome ze aucht nixt God maiſt humelie obey: quhow can ze affirm zou to haif a kirk: or defend zour conuenticulis fra a Babilonical confuſioun, and Diabolical miſordour foreſpokin be the Prophetis, to the wickit peple reprobat of God on yis manieir, *Sedebunt multos dies ſine Rege, ſine Lege, ſine Principe, ſine Sacerdote et Doctore, ſine Sacrificio et Altari, &c.*

Note yis, *O gens sine capite.*
Ose. 3.
2. Paral. 15.

75. *Gif the bodyis ſalbe all alyke glorifiit.*

Ha, ha, hald yair. wald ze confound also ye ordour in heuin?

IT being ſa expreſſlie ſchawin to ws in ſcriptuiris, that euery man ſall reſaue rewarde of God, conforme to his wirking in his body heir: quhy teche ze yat euery body of the Iuſt in the reſurrectioun ſalbe alyke beutifull and glorifiit! ſen the guidnes of God ſall reward the hail man, in body and ſaul: and in nocht in ſaull only. The difference of the reuarde is mair expreſſit, yan we neid to proue the ſamin. As, quha ſawis ſcairſlie, ſall cheir ſchairſlie: and as a ſterne differis fra an wthir ſterne in brychtnes: ſua ſalbe, ſays S. Paul, ye reſurrectioun of ye deid.

2. Cor. 5.
2. Cor. 9.
1. Cor. 15.

76. *Gif all kynd of images and ſimilitudes, be forbiddin be the ſecund command.*

GIF ze vnderſtand be ye ſecund præcept, as ze diſtinct yame, na image nor ſimilitude of ony thing, tobe maid abſolutlie: quhy permitt ze but repreif, the nobilis, and gentlemen of zour congregatioun, to haif images or figuris, of beiſtis and ſiklyke, in yair armi? And quhy beir ze zour ſelfis gold, and ſiluer in zour purſſs quhareupon ar images and figures? And gif ze allege ſiklyze tobe leſum, bot nocht tobe put vp in ye temple of God: quhow wnderſtand ze that part of the Scriptuir, quhar Salomon is gretumlie commendit, for the biging of the temple of Ieruſalem: quharein he gart mak ſindry images and ſimilitudis: as of the Angelis, Cherubin, of lyonis, oxin, and wthiris thingis? Will ze haif the hail kirk of God of les auctorite, yan wes Salomon him allane: quha bayth ſet vp images in the temple of God, without the expres writtin word of God? Gif ze anſſuer heirin tweching the abuiſſs, quhilkis we wald glaidlie war put away, be exemple of ye braſin ſerpent caſſin doun be Ezechias: quow can zour anſſuer be of ſtrenthe, or to purpoſe? or quou can ze, be reſſoun, condemne of Idolatrie all our elderis, for the vpſetting of images of Chriſte crucifiit, of his martyris and of ye reſt, mair yan Salomon? Sen nothir of bayth intendit ony abuſs eftir tocum yairof? And gif ze aboliſe all thing yat is abuſit: quhat thing ſal ze leue nocht aboliſſit? nocht ye haly ſcriptuiris ſelf: quhilk heretikis hes euir abuſit, thrawing ye

3. Reg. 8. 6. and 7. Reid that place, and be nocht sclanderit: nor zit wickitlie impute a falt to ye kirk of God.
4. Re. 18.

ſamin in defence of yair fals opinionis: as did ye deuil and ye Iowis, contrare Chriſte. Matt. 4. Io. 19.

77. *Gif we may incal ye ſanctis to pray, for ws but Idolatrie.*

Ze confeſſing with ws, as we ar informit, yat all the membris of Chriſtis myſtical body, quhilk is his haly kirk: ar deſyrous and glaid alſo of ye helthe and proſperitie of wtheris: and prayis to our heuinly father for ye ſamin to ye indigent yairof: als weill ye Angelis and Sanctis in heuin for ws on erd in yis battell, as ye godly on lyue for wtheris: bot ze deny yat we may incal the Angelis, and Sanctis in heuin to yat effect, but ye cryme of Idolatrie: ane pronunceis vs manifeſt Idolatouris gif we ſua do: quhy condemne ze nocht of Idolatrie ſiklyke Origene, Chryſoſtome, Hierome, Auguſtine, Baſill with mony wthiris, quhome ze knaw to hef incallit ye ſanctis afoir yame departit, as we do at yis præſent? And gif ze allege yat the ſanctis heiris ws nocht: be quhat ſcriptuir preue ze zour allegeance? Knaw ze nocht yat ye Angelis ar blythe for ye weilfair of man in erthe? And knaw ze nocht yat our Saluiour pronunces planelie yat ye ſanctis depertit heirfra, ſalbe * alyke and æqual to ye Angelis? Or quhow may ze affirm the Angelis and Sanctis, tobe of les knaulege yan the deuilis, quhome ze grant to knaw our doingis?

Orig. *in Iob* li. 2. Chrys. *ad populum Antiochic. Homel.* 66. *et in* 1. *Tes.* 1. Hieron. *in Epitap. Paul.* August. *de cognitione veræ vitæ*, cap. 39. Basilius *in* 40. *mart.* * Mar. 12. Luc. 20.

78. *Gif ony temporall pane, remanis to a penitent reſauit to mercy, and of prayer for yame departit.*

Mairouer quhat ſcriptuir haif ze for zow, to affirm ſa bauldlie: yat quhow ſone as a ſinnar is reſauit in ye fauour of God to mercy, yat all temporall pane is alſo dimittit to him: for ye quhilk caus ye ſaulis of ye Chriſtianis, ſay zè, yat ar departit in grace: neidis nane of our prayaris, or wthir ſupport. For othir yai depart in grace, and ſua immediatlie to ye heuin: or ellis in ye wrayth of God, and ſua (as we grant with zow in yat caſe) paſſis to ye hell. Bot quow wnderſtand ze it, yat is writtin Num. 14. I haif forgeuin yame according to yi word, ſays God to Moyſes prayand for ye peple. Nochtyeles it follouis of ye grete puniſment temporall, yat nane

Awa with ye, Commuinoun of ſanctis, meane yai: nother ws frome heuin be angel nor ſainct: nor in erd, be wit of our forefatheris: nor ye departit be ws, wil yai hef helpit.

Num. 14. 2. Reg. 12. 13. 15. of ye peple yat paſſit furth of Ægipt abone .xx. zeris auld, ſuld entir in ye land of promiſſioun, except Ioſue and Caleb? Quhow wnderſtand ze ye grete tribulatioun and ſcurge yat come to Dauid and his houſs, for his ſinnis eftir he wes reſſauit to mercy? Quhat meanis ye ſorrouful puniſment of ye houſs of Manaſſes to ye fourt generatioun for his offences, eftir he wes reſauit to mercy: nocht only in tyme of his wickit offspring: bot alſo in ye days of ye maiſt godly king Ioſias his oy, it is writtin: yat ye Lord wes nocht turnit fra his wrayth and indignatioun contrar Iuda for ye ſinnis of Manaſſes? Ze grantand alſo yat in baptim all ſinnis ar forgeuin, confes ze nocht yat the miſerie and ye dethe ſiklyke yat followis eftir to ye infant, afoir ony actual ſin, is the temporal puniſment for ſin? Sen S. Paull techis yat ye reuard of ſin, is dethe. Gif we heirfor aſſuirit be Godis word, yat he chaſtiſſs all ſone quhome he reſſauis, limitatis nor determinatis nocht ye wiſdum of God be our phantaſie: quhen, quhare, or quhoumekle, heir, or efter yis, as it pleſſs his godly fatherheid, iuſtlie to puneis ws temporalie: bot with Hierom, Ambroſe, and Auguſtine, with the reſt of Godis Kirk, prays, and delis almus deid for the ſaulis of the faythfull departit: quhy cal ze ws heirfor Papiſtis? ſpecialie, ſen it is writtin yat it is a haly and helthful thing, to pray for yame departeit, yat yai be ſaifit fra yair ſinnis.

4. Reg. 21. 23. 2. Paral. 33. Hiere. 15.

Note.

Ro. 6. Heb. 12. Hiero. *in* 11. *prouer.* Aug. *in libro confess. in Enchirid. in lib. de ciui. dei et de verb. Apost.* Amb. *de obit. Valent. fratris, et Theodos.* 2. Mac. 12.

79. *Of faſting at certane tymes.*

Exod. 24. 3. Reg. 19. Ion. 3. Matt. 3. 4. FASTING in all aiges ſa gretumlie commendit be God, as it is patent of Moyſes, Helias, ye Niniuitis and alſo be S. Iohne Baptiſt and his diſciplis, practiſit alſo be our Saluiour ſelf (quhois doingis till ws ſuld be a reull of leuing, ſa fer as we may follow) be quhome it wes foreſpokin yat his diſciplis ſuld faſt in yai days, quhen yair ſpous, quhilk wes him ſelf, ſuld be tane fra yame: Quhiddir gif the kirk of God heirfor, obſeruing, yerlie abſtinence fourty days in the lentrene, and oukly on the fryday quhen he ſufferit, and on wodinſday generalie in the Orient kirk, quhen he wes ſauld: as maiſt commonly on the ſaterday in the Occident: wes gilty of Idolatrie or ſuperſtitioun yairthrow? Quhiddir gif ye primitiue kirk obſeruit ye ſamin voluntarie, ſen ya war maiſt feruentlie geuin at yat tyme to al godly

Matt. 9.

exerciſe, or be command of yair Biſchopis: trewith it is yat yai faſtit ye ſamin maiſt ſtrictlie, nocht only as it apperis, fra fleſche, bot fra wynis and al weill nuriſſing meitis and drinkis: of ye quhilk faſting remanis now only, the memorial yairof to abſtene fra fleſche. Heirfor gif ye peple now being bent and prone to all licentious leuing, contemnis bayth ye les and ye mair: quhy exhort ze yame to brek yat ſmall memorie of abſtinence fra fleſche, ye tymes forſaid? And nocht erar ſpurris yame to ye ſtrict abſtinence maiſt godly of ye primitiue Kirk: nocht only for cauſe of ye commoun weil, as ze callit: bot for godly exercise: as ye Kirk vſeit ye ſamin befoir? Siklyke ſen ye peple ſuld obey yair ſuperiour in all leſum thingis: quhy cauſe ze diſobedience to yame in yis mater? Sen Ioſaphat, King Saull, ye King of ye Niniuitis, with mony wtheris commandit ſiklyke faſting, and nane durſt diſobey: inſamekle yat Saull wald hef ſlane his maiſt deirbelouit Sone Ionathas for breking the ſamin command: nocht willinglie nor wittinglie, bot in ignorance? Quhy obeyt ze nocht zour ſelfis, ye laſt lentrene tyme, zour Magiſtratis commandand, at zour deuiſe and counſel, abſtinence fra fleſche certane days? Gif ze allege in yis mater, contrare ye faſting of ye Kirk, ye ſayngis of S. Paull: All thingis ar clene to ye clene. And quhare he propheciis of ye hæretikis, yat ſuld forbid mariage and eiting of certane meteis. We think that abſurditie neidis na confutatioun, bot ye exemplis abone ſpecifiit: ſen yai hæretikis ar alrady cummin in ye primitiue Kirk.

Consider ye historie of Spiridion obiectit to ws catoliks. Trip. hist. li. 1. ca. 10.

O warldly wittit.

Ion. 3.

1. Reg. 14.

Note.

Tit. 1. 1. Tim. 4.

Nicholaite. Manichæi. Tatiani.

80. *Of ye monaſtik lyfe.*

Na man of mein reiding doutand ye Monaſtik lyfe in ye primitiue Kirk to hef bene in grete exiſtimatioun: as ſindry werkis of Hierome, Auguſtine, Chryſoſtome, Baſill, and wtheris, in commendatioun thairof, may be ſufficient witneſſing: quhy reiect ze, and diſpyſſis ye ſamin indifferentlie as ſuperſtitious, or Idolatrical: ſen it hes the grund and deip ruitis in ye ſcriptuir, be exemple of Helias, Heliſæus, S. Johne ye Baptiſt, and yair diſciplis: be exemple alſo of mony disciplis of Chriſte, quha ſauld yair geris and landis at his counſel, yat yai mot be perfyte and follow him: and kaiſt ye prices yairof at ye diſciplis feit. For ye defrauding of ye

3 Reg. & 4. Matth. 3.

Act. 4. 5. Note ze apostatis.

quhilkis, Ananias and Saphira wes ſtrukin be ane word of Petir to ye deth. Feir ze nocht ſiklyke puniſment heir or hyne, tocum on ya religious perſones, quha now gredelie embraſſis ye warld agane, be libertie of zour doctrine, quhilk afoir be Chriſtis counſel yai had refuſit? And

Matth. 19. 1. Timot. 5. Note.

that damnatioun alſo tocum on yame, (quhilk God auert throw his ſpirit to repentance) quhilk S. Paull pronunceit vpone ye zoung wedowis, quha eftir yair wow, wald only hef mariit? Sen ye ſpeciall pray, yat mony of yame huntis for, is an huir (as we zit vnderſtand) cloikit be ye name of a wyfe. Ze miſknaw nocht ye Monaſtik lyfe to hef ſtand ſpecialie in the renunceing of the warld, and pleſouris of the body, nocht only fra vnleſum huirdum, bot fra mariage ſumtyme to yame leſum: to ye entent, yat yai mycht yairby mair eſalie waik on prayar and godly ſtudy: nocht refuſing honeſt corporal exerciſe, be exemple of S. Paul, to ſuſtentatioun of yair bodyis: Zit nochtwithſtanding in our days ye ſamin wes abuſit amang mony in idilnes and welthy lyfe, and cloikit with gliſtering ceremoneis of germountis and ſiklyke, mair yan in trew religioun: quhy hef ze ſchorne away in this mater, the quheit togidder with the fitcheis? Quhy hef ze wappit doun the Monaſteriis, and principal policie of this Realme: and counſelis the rentis thairof, iniuſtlie tobe appropriat to wtheris? Of the quhilkis Monaſteriis euery ane be a godly reformatioun, beſydes a cumpanie to waik on prayar, micht haif bene a college of godly leirning, to the ſupport of puir ſtudentis: and that to ye grete and neceſſar commoditie of this Realme: quhare now apperis ſchortlie to cum extreme ignorance, and thairby, be reiding of erroneous Inglis buikis but ferther knawlege, confuſioun of all errouris. Gif ze allege the ſaidis monaſteriis to hef bene pollutit with Idolatrie, and thairfor ſuld haif bene deſtroyit: quhy hef ze nocht deſtroyt alſo to the ground (as ze hef done in a part) all Paroche kirkis, and Biſchopes ſaitis: in the quhilkis the ſamin thingis wes vſeit, haldin be zou idolatrie? and quhat pouer haif ze to diſpence mair in the ane, nor in the wthir?

81. *Of prayar at præſcriuit tymes in ye Kirk.*

Eftir yat we ar be our Saluiour and his Apoſtolis, maiſt erneſtlie com-

mandit to walk continualie but intermiſſioun, in prayar and thankiſgeuing: and be exemple of our grete Lord forſaid techit, nocht only afoir and eftir mete to thankſgeuing: bot to ye feruencie of prayar, knawing him to hef prayt thryſe ye ſamin prayar, ye nycht he wes betrafit: and be Daniel alſo captiue in Babilone, turnand him to Ieruſalem, and adurnand ye leueand God thre tymes euery day: and techit ſiklyke be ye haly Prophet Dauid nocht only euery day, bot at mid nycht to ryſe, and euery day ſeuin tymes to loue the ſamin Lord our God. Siklyke in the Apoſtolis days we reid that certane houris wes appointit, as quhen Petir and Iohne aſcendit to ye temple at ye nynte hour of prayar: we reid ſiklyke of ye magnifik ordour and multitude of ſindry miniſteris in the temple of God appointit be Dauid: Heirfor, albeit euery man ſuld pray willinglie: think ze nocht yat ye Kirk of God inſtitutit godly, yat prayaris, and louing ſuld be ſoung or red dayly ſeuin tymes, be able miniſteris elect yairto? quhilk thing, as we vnderſtand, ze can nocht be reſſoun deny. Quharfor hef ze prætending bettir ordour in the Kirk than wes afoir, diſtroyt ye formair ordour and prays only be ane perſoun, in zour beſt reformit Kirkis, anis only euery day? and in mony places thryſe in ye oulk? and in fer may nocht anis in ye moneth? we mein of the Kirkis pertening to the reformaris. Gif ze allege in the formair ordour abuſe or ſuperſtitioun throw ignorance to hef aboundit (quhilk thing we excuis nocht) quhy trampit ze nocht thai abuſeis vnder fuit, and ſet vp yat godly ordour to ye awin ſyncere puritie, bot hes brocht yat mater as faſting, and Monaſtik lyfe, to the mair licentious libertie, yan afoir?

Luc. 18. Matt. 26. 1. Thes. 5. 1. Pet. 4.

Dan. 6.

Psal. 144. and 118.

Act. 3.

1. Par. 24.

82. *Of fre wil.*

QVHY hald ze ye catholik doctrine of fre wil of man, a Papiſticall inuentioun? Sen all ye auld aunciant writtaris bayth Greik and Latin: affirmis the ſamin tobe collectit maiſt euidentlie of the ſcriptuir: and nocht only yai, bot alſo zour awin writtaris: as Bullinger and Melanthon, appreuis ye ſamin. Will ze heirfor a man tobe, as a ſtane, hors, or mule? Or mak ze God the wirkar of all iniquitie: and to hef geuin his haly commandis

Aug. de spirit. et lit. cap. 33. Nemo habet in potestate quid ei veniat in mentem: sed consentire, vel dissentire, propriæ voluntatis est.

Et ca. 4. *Sine libero arbitrio nec bene nec male viuitur.* Matth. 23. Act. 7.

to the intent, that man ſuld be damnit thairby: gif ze allege all thingis tocum of neceſſitie? Gif man preuentit be ye grace of God, hes nocht yat fredome of will to aſſent or diſſent thairfra: quhow vnderſtand ze yir ſcriptuiris, and ſiklyke: Quhou oft wald I hef gadderit ye (ſays our Saluiour to Ieruſalem) and zow wald nocht? And ſiklyke yat S. Steuin ſays to the Iowis, ze haif ay gainſtand the haly ſpirit? Gif man hes na fredome, as ſaid is, to quhat effect gaif God his commandis to man, geuand him terrouris of panis gif he tranſgreſſit ye ſamin: and ſa mony large promiſſisis for ye obſeruing of ye ſamin? Was yair euir ony of ws quhome ze cal Papiſtis, yat affirmit with ye Pelagianis, yat man eftir the fal of Adam, mycht of ye pouer of his frewil, do ony guid pleſand to God, without his ſpecial grace and help? Nochtyeles man we nocht grant with Sant Paull, yat wil is adiacent till ws?

Ro. 7.

83. *Of ye name Papiſtis.*

QVHIDDER call ze ws of ye haly catholik Kirk, Papiſtis: be reſſoun of ye Biſchopes of Rome in ye primitiue Kirk, of ye quhilkis yai war .xx. and may maiſt conſtant Martyris of ye veritie, quhilk is Chriſte? Or be reſſoun of ye Biſchopes of Rome, quha has bene laitlie? Gif ze cal ws Papiſtis for caus of ony new doctrine, vnknawin to ye primitiue Kirk, bot ſet vp laitlie be ye Biſchopes of Rome or wtheris: we to ye intent, that we may cum to an vnitie in all godlines, will, with Godis help, condeſcend vnto zow, ſa fer as we may but manifeſt errour, and in na point adhere to ony doctrine in religioun, or ordour in ye Kirk, ſetfurth be Papes, Biſchopes, or Kingis, yir thouſand zeris laſt bypaſt: except it euidentlie aggre with the expreſs word of God, ye trew vnderſtanding yairof, vniuerſalie ſetfurth afoir thai days: declarit till ws, be the vniforme conſent of the maiſt aunciant Doctouris, diſcuſſit and determinat be generall Counſelis, or vniuerſalie obſeruit and practiſit in Godis Kirk. Nor zit allege Doctour, Greik, nor Latin, quha hes writtin within yir thouſand zeris for the defence of ony thing now in controuerſie, except in ſa fer as thai manifeſtlie conſent, wyth the doctrine of the former aige. Gif ze diſſent fra

Note for godly vnitie.

the doctrine approuin vniuerſalie, and ordour ſetfurth in ye ſaid former Kirk, ſen the Kirk of God moſt be perpetuall, and in na aige euir mair ſyncere in religioun, fulfillit and exornatit in godly leirning and integritie of lyfe, yan in yai days: haif we nocht iuſt cauſe, to imploir ye grace of God, and help of all Chriſtiane Princis, tobe deliuerit fra zour furious tyrannie, maiſt Ethnik, and arrogant impietie?

An exhortatioun to mature and Godly deliberatioun in ye premiſſs.

Note and obserue gif yow wald be a sone of ye haly kirk vniuersal.

WE being diligentlie, and alſo ſtryitlie commandit be our Saluiour and his haly Apoſtolis, tobe war of fals Prophetis, to eſchew the cumpanie of hæretikis, to fle fra all ſchiſme and diuiſioun, to walk in vnitie of ſpirit, in the band of peace: and to the end, that we mot mair eſalie ſua do: to keip that vniformitie of doctrine, of præceptis and traditionis geuin till ws, als weil be word and preching, as be writt: maiſt faithfullie promittis to zou to conſent, and aſſiſt alſua, nocht only to ye tramping doun of Idolatrie, ſuperſtitioun, and abuiſſs in religioun, inſafer yai be til ws cleirly notifiit: bot alſo to ye cutting away of ye apperand occaſioun yairof, croipin in the kirk onyways, be warldly wickit men, be the ſpirit of auarice, ambitioun, or carnal affectioun. Gif ze ſchuit only at yis ſamin mark, as ze allege zow to do, (quhilk to intend vnſenzetlie, we pray the almychty maiſt merciful to illuminat zour myndis) we exhort zow in the bowelis of Ieſus Chriſte, to deſcend in to zour ſelfis, and to hef conſideratioun, yat as ze allege zou tobe men of leirning, and witt: yat ſua zour fatheris afoir zou hes bein men haifand indoutitlie the ſamin giftis: and as ze iuge the ſamin our fatheris (we mein ſpecialie of the Martyris and maiſt aunciant Doctouris, about fourhundreth zeris to Chriſtes aſcenſioun) to hef bene men, and ſa mycht hef errit: ſua zour ſelfis, nocht tobe as zit, in that Angelicall perfectioun, that ze may nocht erre. * And zit as we grant it poſſible, yat ony ane of yame, adherand to his awin iugement micht hef ſliddin in ſum pointis: ſua we affirm it tobe impoſſible, and a thing blaſphemous to Chriſte, to think, that thai al writtand of ane mater, and in ane mynd, euir to hef errit.* We exhort zou alſua, as ze knaw ſcience tobe the gift of God, ſua ze wald remembir it, tobe indifferent to guid or ewil: ſua yat naturalie without the heit of cheritie, it makis men bowldin and heicht. Bot ſen ze miſknaw nocht, that godly wiſdum may nocht dwell in the bodyis of yame, quha ar ſubdewit to ſin (quhilk we ſay nocht to accuiſs zou præſentlie) we beſeik zou to haif inſpectioun inteirly, of zour awin lyues, and yaireftir iuge and confer the ſamin with the lyues of the haly Martyris, and wtheris aunciant Fatheris. Quhilk thing being

Matt. 7. Tit. 3. 1. Cor. 1. Ephes. 4. 2. Thess. 2.

Note.

1. Cor. 8.

Sap. 1.

Note.

done, we appele to zour conſcience to declare, gif ze think we faill to lein erar to ye iugement, and vniforme conſent of thai Eldaris, quhois lyfe and leirning ar notifiit to the haill warld) to the grete gloir and prayſe of ye maiſt mercifull Lord yair vndoutit gydear: or to zour priuat opinioun in yir our days: zea, albeit ze hald the haill warld at yis præſent a lyue (except a few numbre of ws) on zour ſyde, diſſenting fra all aiges of men, profeſſing Chriſte in all ye warld, ſen his aſcenſioun, afoir yis our maiſt wrechit aige. Mairouer forſamekle as ze ar offendit and gretumlie diſpleſit, yat we embraſe nocht generalie zour new interpretationis on findry places of the ſcriptuir, zour determinationis and ordour, in the hie myſteriis and ſacramentis of our Chriſtiane and catholik religioun: and yairfor callis ws indurat Papiſtis: affirming zou to reduce all to ye puritie and ſyncere doctrine of Godis word, as it wes treulie vnderſtandit in the primitiue Kirk, with ye vniforme ordour keipit than. We heirfor effectuouſlie deſyris zou and all Chriſtianis, quho heiris of our controuerſie: to pance, wey, and conſider, gif ze haif iuſt occaſioun yairto. And to yat effect, to knaw and remembir ye conſtancie of ye primitiue Kirk, in ye leiſt ceremonie in religioun, reſauit fra yair eldaris. And for exemple to haif in vigilant memorie, the tumult, and controuerſie, that hapnit in the tyme of ye aunciant Martyr Irinæus, neirby .xiiijC. zeris paſſit, betuix the Kirk of Aſia (quhilk as principal Biſchope in yai partis yan reulit Polycrates) and ye Kirk of Rome with ye wtheris Kirkis, about ye celebratioun of ye Paſche day: nocht that other of ye ſydis denyit ye zerly celebratioun thairof, nor intendit, as ze do at yis præſent (of quhat ſpirit we refer to Godis kirk to iuge) to aboliſe: the zerly celebratioun thairof, bot only that the kirk of Aſia celebratit the ſamin ſolennitie zerlie, nocht on the ſamin ſonday as the Romane kirk and all wtheris did yan, and now dois: keipand in the mein tyme ye faſting of the lentren præcedand thair day of the moneth: quha being exhortit maiſt feruentlie, be Victor yan Biſchope of Rome, to change yat ceremonie: and aggre thairin with the reſt of Chriſtis kirkis: diſſentit aluterlie fra his deſyre, and yairfor wes be him excommunicatit, as ſchiſmatikis nocht keipand ane vniformitie with the reſt. Zit nochtwithſtanding ye ſaid excommunicatioun, thai perſeuerit ſtiflie: in yair purpoſe, affirming it naways leſum to yame, to change ſa

In ye mein tyme quhen Scotland firſt reſauit ye fayth.

Eccleſiaſt. hiſt. lib. 5. cap. 24. and Hiſt. Tripert. lib. 9. cap. 38.

Neuir wes hard amangis the catholikis ſa grete a controuerſie: and zit for a ceremonie. Aſia, Aphica, and Europe, wes commoueit: quhat gif yai chriſtianis war nou alyue?

litle a thing in thair religioun, fra the ordour eftir the traditioun quhilk yai had reſauit (as yai allegeit fra thair eldaris the Apoſtolis and wthiris Biſchoipis in Aſia) and that with ſa grete perſeuerance on bayth the ſydis, yat nocht without grete labouris the ſaid haly martyr Irinæus cumand furth of it, now callit France to Rome: and cauſand ye fornemmit Polycrates, to cum thare at his requeiſt furth of Aſia, for the reconciling and aggreing al kirkis in the premiſſs: aggreit with grete difficultie ye mater ſua: yat the kirk of Aſia ſuld be abſoluit fra the former cenſuris, and permittit to vſe yat ceremonie of yair accuſtomit day, as thai vſeit it afoir: Sen it wes nocht diſaggreing in effect, fra ye ordour of wtheris Kirkis. Haif we nocht, iuge ze, be yis hiſtorie and exemple controuertit in ye tyme abone ſpecifiit, iuſt cauſe and grete occaſioun, to pance diligentlie, obſerue, and conſider with auiſement (gif ze wald we war ſaifit be our awin fayth erar than be zouris) gif zour doctrine in ſa many nouationis, be ſuirlie foundit and bigit on Godis word trewlie vnderſtand, or nocht. Sen ze nocht only differris fra ws, as ye Aſianis did fra wtheris Kirkis, tweching ye ſaid day of ye moneth: bot aluterlie with mekle mair aboliſſis as Idolatrical or Papiſtical, as ze call it, ye ſaid ſolennitie of Paſche, and alſo of ye Aſcenſioun, Pentecoſte, ye Natiuitie of our Saluiour, and Circumciſioun, ye Epiphanie, ye faſting of ye lentrene, zerlie celebratit and obſeruit be al Kirkis ſen Chriſtis aſcenſioun. Heirfor tweching ye trew vnderſtanding of ye articulis præceding, quharein maiſt ſpecialie ze hef ſegregat zour ſelfis fra ws (inſafer as we zit vnderſtand of zour doctrine) we erneſtlie deſyris zou to ſchaw till ws in writ, conforme to zour promis, as we twechit in the beginning, zour doctrine and confirmatioun yairof, prouin be ye word of God. As to our parte, to ye intent yat ze may be præſeruit fra all damnage, and apperand confuſioun, and leue with ws in a godlie vnitie: we permitt to zou maiſt faythfullie, to play ye trew parte of ye haly peacemaker Irinæus, abone ſpecifiit: yat is, to beir ſafer with zou in all thingis, as we may but manifeſt errour, and defectioun fra Godis Kirk. This we promit maiſt frelie, nocht doutand bot ye godly mynde, ye feruent zele, and trew luue of our Souerane Lady towart zow hir G. ſubiectis, is maiſt bent to the ſamin end. And ſiklyke nocht doutand bot our Biſchoipis and wthiris Paſtouris, quha ar of leirning able to

Irinæus ye peace makear.

Note.

Fy on ye Apostate, yat refuiseis yis conditioun.

A guid hoip, quhilk God of his grete mercy perfyte.

yair offices, ſall reforme yair lyfes to the pleſour of all godly man, and trewlie leue heireſtir conforme to yair vocatioun, and glaidly ſall aſſent to yis our mynd: hoipand alſo yat wtheris vnable, ſalbe moueit be Godis ſpirit, to dimit willinglie yair places to the mair qualifeit: or wthirways, be a Godly counſeill that ordour ſalbe put yairto. Bot gif ze intend to eſtabiliſs amangis ws a new forme of religioun, tweching ye interpretatioun of ſcriptuiris, ye furthſetting of Sacramentis, and ordour in the kirk vnknawin to all aiges of men, quhill yis præſent: and will adhere to ye iugement of na aige of Chriſtianis, in the materis controuertit betuix ws, ſen ye days of the Apoſtolis, bot interpret the ſcriptuir and ſett a prætendit ordour, conforme to zour phantaſie, imaginatioun, and priuat opinioun: we will ze perſuadit and certifiit: yat be ye help of ye omnipotent maiſt merciful, quha conforme to his promitt hes bein, is, and ſalbe with his faythfull, to the end of the warld: geueand yame at all aiges the diueris giftis of his haly ſpirit: for na feir of zour multitude, albeit ze war .x. Thouſand contrare .x. of ws, yat we will nocht only, nocht iwne with zow generaile in religioun, as ze maiſt ſeuerlie hes intendit to thrall ws: nor beir with zow in mutuall finzeit ſocietie, in diſſimulatioun, contrar the law of our God, bot aluterlie fle zour cumpanie as of Ethnikis and Rennigatis, nocht heirand Godis kirk, nothir præſent nor bypaſt, keipand vniformitie ſa mony zeris. Zit hoipand in the ineffable mercy of God till zow and ws, we ſall nocht deſiſt day nor nycht, to pray with maiſt humil myndis, our heuinly father (quha makis all his ſeruandis of ane Godly concord in his hows) yat for the meritis of Ieſus Chriſte our only Saluiour, he wald ſua illuminat zour hertis, with the ſpirit, of humilitie, ſobirnes, and trewth, yat ze nothir think afoir God, nor anſſuer till ws in the premiſſs arrogantlie, in ſtryfe and diſſentioun: bot only as afoir God, and of God, and in Chriſte according to his gloir and immutable will, to the Godly peace and vnitie of all yame, quha vnfenzetlie luuis IESVS: to quhome with ye father, and haly gaiſt, be all glore, pouer, vertew, and impire for euir. AMEN.

Quhasoeuir is a treu Christiane: will cry yis sentence on heicht without respect of perel.

Matth. *vlt.*

Psal. 67.

2. Cor. 2.

Ad quod peruenimus, idem ſentiamus, in eadem permaneamus regula. Philip. 3.

Finis.

¶ *To Iohne Knox. writtin .27. Oct.* 1568.

It apperis to me, Brother, yat ze haif ſum grete impediment, quhareby ze ar ſtoppit, to keip promiſe tuecheing zour anſſuering to yis our tractate, eftir ſa lang aduiſement. Gif ze perſaue zour fall: *quid tardas conuerti ad Dominum?* Bot gif my hand writt peraduentuir hes nocht bene ſa legible, as ze wald: pleis reſaue fra yis beirar, ye ſamin mater now mair legible. Gif ze throw curioſitie of nouationis, hes forzet our auld plane Scottis, quhilk zour mother lerit zou: in tymes cuming I ſall wryte to zou my mynd in Latin: for I am nocht acquyntit with zour Southeroun. The cauſe that moueis me at yis tyme, to eik yis mekle to zow in al haiſt, is yis Beirar N. quha wald ſane be haldin a piſſant patroun of zour cauſe: obliſſing him to bring me zour anſſuer, in ony thing I wald propone to zow. Bot ſen I ſe yat ze can find na outgait, in ye materis ellis to zou proponit: I will burding zou with na new thingis (hoiping in God to heir ſchortlie of zour conuerſioun) except only with a new errour, quhilk yis beirar zour diſciple affirmis bauldly: yat ſen Chriſte ſufferit for man, ſays he, neuir man paſſit to hell: quhome quhen I culd nocht diſſuade to think ye contrare, and haueand commiſeratioun of ye man, I ſaid yis: and now to moue zou to repentance repetis ye ſamin. Gif al Iohne Knoxis doctrine, ſay I, be trew, to wit, that all thing quhilk he condemnis be ye name of Papiſtrie, be damnable: all thing idolatrie and ſuperſtitioun, quhilk be ſa callis: yat al ye Martyris of Chriſte with ye maiſt aunciant Doctouris, quha wrait afore a thouſand zeris paſſit, togidder with all our eldaris in Scotland, ar alrady in hel. My propoſitioun I preue be yis ſyllogiſme: All man defendand a damnable opinioun, agains the trew catholik fayth, and deand without repentance, togidder with all Idolatouris deing on lyke maner, but ſtop gois to hell: ye Martyris and principall Doctouris of ye primitiue Kirk, quhais doctrine defendit euir our forebearis in Scotland without repentance, wes (gif ze teche treulie) ye ſamin men, ergo. &c. I refer ye conſequence be ye blaſphemous mowthis tobe pronunceit. The maior (as yai terme it) I think yat be zow nor zouris ſal nocht be denyit. The minor, as I vnderſtand, is in this tractat be mony heidis ſuf-

Fy man, other conforme thy doctrine to thiris, or deny ye hailwair.

ficientlie prouin. Quharefor to zour ſchame is my propoſitioun neceſſarlie inferrit. And becauſe ze hef bigit vp zour tour of Babel ſa, yat nane vnderſtandis wtheris, zour toungis being alrady confoundit, I chocht, I wald zit anis agane bid zou, hald zour hand. Obſerue my cauſe :. firſt, ze zour ſelf, brother, of zour magnificence and liberal hand, hes oppinit ye zettis of heuin to ye faythful fatheris, a fore our Saluiour be his dethe, reſurrectioun and glorious aſcenſioun, had præparit yairto yis way to man. And wtheris zour ſcoleris, ze knaw, mair cruelie hes in yare imaginatioun cloiſit vp, ſlotit and neidnalit ye ſamin zettis of our hæretage (albeit nou alrady oppinit to ye iuſt) quhil ye latter day of all. And now yis zour diſciple, hes maiſt mercifullie faſt ſteikit ye zettis of hel: yat ye iuſtice of God, do quhat ze liſt, ſal haif na place. Quhat ſall we collect of yis zour confuſit bauldnes, bot yat a part of zou nixt ſal lay a ſcharpear ſeige to heuin, and an wther parte to hel, and deny yat othir yair is a God in ye ane, or a deuil in ye vthir. For ze Apoſtolis ſentence is maiſt trew: *Mali homines et ſeductores proficient in peius. &c.* and yis apperis tobe neir the nixt ſtep. Quharefor, my freind hald zit zour hand, and luke a little vpon zour werkmanſchip. To the quhilk the almichty mot illuminate zour eis. Amen.

And ſalbe ſein mair cleirlie.

Othir recant, or cause yir zour discip. recant.

2. Tim. 3.

Och for mair paper or pennyis.

Of Antwerp. ye .27. of October .1563.
Ninianus Winzetus Preſbyter.

VINCENTIVS LIRINENSIS

OF THE

NATIOUN OF GALLIS,

FOR THE

ANTIQUITIE AND VERITIE OF THE CATHOLIK FAYTH,

AGANIS YE PROPHANE NOUATIONIS OF AL HÆRESEIS,

A RICHT GOLDIN BUKE WRITTIN IN LATIN ABOUT .XL.C. ZERIS PASSIT,
AND NEULIE TRANSLATIT IN SCOTTIS

BE NINIANE WINZET A CATHOLIK PREIST.

Vt ædificentur muri Ierusalem. *Psal.* 50.

ANTVERPIÆ

EX OFFICINA ÆGIDIJ DIEST, 1. DECEMB. 1563.

CUM GRATIA ET PRIUILEGIO.

TO YE MAIST CATHOLIK, NOBLE, AND GRATIOUS SOUERANE, MARIE QUENE OF SCOTTIS, &c.

Niniane Winzet a Catholik Preiſt, and hir G. humble Subiect, wiſhis grace frome God our Father, conſtance in ye trew catholik religioun in Chriſte our Saluiour, throw ye gouernance of ye haly gaiſt. Amen.

AMANGIS ye mony comfortable exemplis of ye haly ſcriptuir, maiſt excellent SOVERANE, ye notable hiſtorie of ye wailzeant cheiſtane of God and wpbigare of ye wallis of Ieruſalem Nehemias, in yis tribulous and maiſt dangerous tyme of ſchiſme and diſſenſioun, apperis weray mete tobe doung in ye eris of al faythful catholik, quhaſoeuir preiſis to haif ony Godly quietnes in vnitie and peace within our new Ieruſalem ye citie of God, Chriſtis haly kirk.

2. Esd. 1. 2. &c. vnto ye end.

Forſamekle as Nehemias being preſoner (albeit gentlie intertineit) in a ſtrange countrey, fra he wes aduertiſit of the deſtructioun of ye wallis of Ieruſalem, ſat doun, weipit and murnit mony days, faſtit alſo and prayt for remiſſioun of his ſinnis, of ye ſinnis of Iſrael, and of his forefatheris: quharethrw he and his cumpanie, war be God iuſtlie ſufferit tobe led and haldin in captiuitie amangis infidelis, and ye haly citie tobe ſe ouirthrawin. And yis he dois hoiping in ye ſuete promiſe of God maid to the faythful peple, conuertit to him in al thare hert. Be the quhilk meanis he apperis weil, to hef bene recouncelit vnto his fauour.

Quhilkis being done fra he had obtenit ony tolerance and opportunitie, makis he to without delay, be ſik pouer as he micht, in a meruolous fortitude of fayth, without reſpect of the micht, contempt or lichtliing, writtingis, boiſt or craft of his potent aduerſar Sanabalath and wtheris his Enimeis: without reſpect of the murmuring and penuritie amangis his peple nocht regairding ye terrouris ſpokin to him be fals prophetis: nocht re-

gairding that his priuat counſel wes reuelit to Enimeis be his awin natiue familiaris: nocht finalie yat the principalis of ye peple, put nocht yair craigis in zok to the werk of the lord: and ſa in a gret ſtoutnes of ſpirit biggis he wp in a ſchort ſpace, contrare al manis expectatioun, al the braid wallis of Ieruſalem afore deſtroyt: renewis and ſtrenthis the portis thairof, ſettis furth ye law of God ſyncerlie to ye peple: and ſa furth, quhilk al war lang to reherſe.

Bot zit naways fuleſchlie attemptis he yir thingis, bot in al aduentuir airmis he his folkis with habirione, ſuord, ſpeir, bow and targe: yat in the tyme of thare labour, yai hald ye ſpeir reddy in ye ane hand aganis ye force of Enimeis, and biggit wp ye wallis of Godis Citie with ye wther hand.

· Bot to expres Madame, vnto zour G, my porpoſe conforme to yis mater, in few wordis: The wallis of our Ieruſalem præfigurit be ye wther, I hald tobe vnitie amangis our ſelfis, in ye treu Catholik religioun, ſeruing God yairin treulie in feir and luue, euery man walking in a cumlie ordour according to his vocatioun.

Gif yis vnitie micht be conqueſt amangis al the profeſſouris of the bliſſit name of our Lord Ieſus: I think that our new citie of Ieruſalem ſuld be ſa ſtrang an hald: yat al the Enimeis thairof (as ar infidelis, hæretikis, and ſchiſmatikis) ſuld nocht mak thame be force and plane violente to fact it, or onyways ſubdew it. And zit gif ye trew citienaris thairof (that is the faythful catholikis, quha allane may clame ony hæretage in new Ieruſalem) war recouncelit vnto our hie Empriour and Prince of our citie, the Lord of Sabaoth, be ſik meanis as we ſcheu Nehemias to hef bene: yai war na dout bot ſik ſtoutnes of ſpirit with Nehemias we ſuld reſaue, and ſik terrouris and draidour ſuld be amangis our aduerſaris, yat our wallis ſuld be biggit in continent in diſpyte of Sathan and of al his miniſteris.

Bot be reſſoun yat grete controuerſie is, in ſindry wechty pointis quhare-
in we ſuld be recouncelit to him: ye wickit (as ye wyſeman wryttis) eſ- Eccl. 1.
teming ye wirſcheping of God tobe abominatioun, and crying in word to turn to God, and to big wp the wallis of Ieruſalem: quhais labour zit is nocht ellis, bot to draw fra God, to diuyde his peple fra Godly vnitie, and finalie to ſchuil doun thir wallis to the ground: neceſſare it is heirfor tobe

alſo aſſuirit of the trewth of yat controuerſie. And albeit I can nocht think me to hef wrocht ſik pennance, for yai thingis confeſſit be al man tobe ſin, as did Nehemias: zit for twa cauſeis I hoip tobe admittit ane of Godis airmie, amangis wtheris catholikis to yis werk. Firſt for his awin names ſaik, quhilk throw the trible of the catholikis in ſum partis at this
Ezech. 36. præſent, is pollutit amangis our aduerſaris: as it wes ſumtyme be ye ſubiectioun of the Iſraelitis amangis the Gentilis. And ſecundlie becauſe we
Apoc. 2. hait with the Kirk of Epheſus, zea and with God himſelf ye father of peace, the doingis of the Nicolaitis of al forgearis and manteameris of ſchiſme and errour. And thairfor, Madame, ſen I intend be Godis grace, al my ingyne, wit and pouer tobe a faythful Souldiour to yis wailzeant cheiftane of God Nehemias, in ye wpbigging of yir haly wallis: and zit is in yat penuritie yat I may nocht furniſe to yis excellent werk euery kynd of neceſſar waippin and werklume, quhilk did Nehemias cumpanie: as habirione, ſcheild, ſuord, bow, ſpeir, ſpade, mattok and mell, &c. (yat is al neceſſar eruditioun to ſuppres al errour, and to ſett wp al trewth) I hef præparit to me ſelf, and to thais ſiklyke of zour G. faythful Subiectis, quha ar of ſmal leirning, or quha miſknawis the Latin toung a litle partie handſum inſtrument, yat may ſuffice ws in tyme of neid, bayth for a waippin and a werklume, for a ſpeir or a ſpade, a heumont or a hemmir or for ony wthir ſiklyke: and with yat alſo may ſted for a bricht lantern, quhareby we may cleirlie ſe, quhat way we ſuld happelie return and be recouncelit to our grete Empriour, or quhat way we hef vnhappelie turnit ws fra his maieſtie. Quhilk ſingular inſtrument I am aſſuirit, be the iugement of ye maiſt godly experimentit, quhays ſentence in this mater I hef othir hard or red, tobe of ſik ſtrenth, yat be na force of Enimeis it may be brockin: of ſik ſcharpenes, yat na armour of thairis may reſiſt it: of ſik piſſance and aptitude, that with ane ſtrake it ſal bayth ding a faa deid to ye ground, and with yat alſo ſal help wp ye wallis of Ieruſalem: and beſydis al yir, ſal ſchaw ſik licht, as ſaid is.

This noble inſtrument is, yis litle tractate of yis cunning and anciant father Vincentius Lirinenſis, an haly man ſumtyme in ye Ile of Lire. The forcie and irrecouerable ſtrake, quhilk he richt michtelie oft doublis aganis al ſawaris of diſcord in our treu catholik fayth, is, yat al faithful

Chriſtianis ſuld hald firmlie and perpetualie in religioun yat thing, *Quod vbiq;, quod ſemper, et quod ab omnib. eſt creditum:* yat is, quhilk ouer-alquhar, quhilk at al tymes, quhilk be al (trew Chriſtianis without dout) hes bene beleuit. This is, Madame, or I am begylit, an infallible, as it id a general reul to al richt, an ewin lyne of lawtay, a tweche ſtane of the treuth, a cleir licht to ſchaw ye way, and a neceſſar meanis at al tymes of debate, to tramp doun on al ſydis bayth errour and hæreſie, abuſe and ſuperſtitioun: and to ſett wp in ye awin ſynceritie, our trew catholik religioun, quhareupon the inuincible wallis of vnitie, quhareof we now trete, ar maiſt ſuirlie and only biggit. For albeit maiſt trew it is yat ye ſcheip of Chriſtis flok heiris, and obeys his voce, and fleis frome ye voce of a Strangear: zit amangis ſa mony diſſaitful ſpiritis transfiguring thame ſelfis in angelis of licht, obſtinatlie allegeing ye haly ſcriptuir to mak for thare dremis, na man may ſufficientlie ſchaw ye obſtinate conuict, and ditt ye mowthis of ye contentious, yath ony ſentence in ye haly wreit is ye voce and mynd of Chriſte, or ye contrare ſenſe conſauit be ye wickit ye voce of ye Enimie: bot inſafer as he may preue ye ane ſentence *Oueralquhare, at al tymes, and be al Chriſtanis to hef bene beleuit,* and ye wther as to it planelie contrarious, to hef bene euir refuſeit. Be yis reul it is expreſlie knawin, quha ar ſones of the haly kirk vniuerſal, in ye communioun of ye Sanctis of God: quhare as in ye houſe of God, quhilk is the pillar and eſtabiliſſing of veritie, ye vndoutit trewth without al dout is tobe ſocht.

Io. 10.

2. Cor. 11.

1. Tim. 3.

This ſentence of my auctour tobe maiſt trew, it is mair yan plane, be the mony diuerſe and contrarious ſectis, raigeing at this præſent amangis ye profeſſouris of Chriſtis name: raigeing I ſay, nocht only aganis our mother the haly catholik kirk, bot maiſt ſauagelie aganis thame ſelfis: euery ane of thame allegeing with Sathan thare maiſter the wordis of the ſcriptuir for thare defence: and zit neuir ane of thame (be ye teſtimonie zea, of euery ſect aganis wthir) haifand ye word of God, yat is the trew ſenſe of ye ſcriptuir, for ye porpoſe yai allege it for aganis ws.

For wald ony of thame al lay to this lyne and ſquare reul, and preue yair doctrine amangis al trew Chriſtianis vniuerſalie al tyme and place reſauit: without al dout ſa doing, yai had win ye cauſe, and al our pley hald an end, and we and al wtheris profeſſing our commoun crede, war

compellit to confeſs thame tobe ye trew catholikis, and our ſelfis to hef errit. Bot ſen yai can neuir do that, and zit wald be haldin ſones of the haly catholik kirk: it followis neceſſarlie, yat yai ſuld leue yare awin phantaſie and condeſcend with thame, quha can preue yare doctrine to ye wthir contrarious tobe catholik, be ye ſamin lyne. And ſua as yis reul dounthrawis ye errour, ſa incontinent it ſettis wp ye treuth on ye wthir ſyde: yat nocht without cauſe we nameit it bayth a waippin and a werklume to ſtrek doun a faa, yat is, an errour quhatſumeuir, and in the mein tyme, to big wp thir haly wallis of vnitie and conſent, in ye trew catholik fayth.

And zit nocht onlie may yis my inſtrument proffet to a godly concord aganis al errouris: bot alſo in al wther effairis, may ſtrenthe mekle ye ſamin vnitie. Quhilk ſpecialie is conqueſt and keipit, gif euery perſoun in ilk ſtate ſal leue worthelie, as occaſioun ſeruiſe, according to his vocatioun: as gif yat ye paſtouris ſuld vnabaiſitlie gainſtand ye woulfis, quhenſoeuir be yat meanis yai ar perſuadit, yat yai may ſaue ye flok: yat ye Princes be thare auctoritie manteame al Godlines and richt, and ſuppres al impietie and wickitnes: yat ye nobilitie ſuld ſtoutlie aſſiſt yairto reddy euir to defend ye fayth, law and peace of thare lauchful and catholik Souerane, yat ſua yare airis may lauchfullie to thame ſuccede: yat ye burgeſſis and craftiſmen ſuld remember on ye auld prouerb (ſaiſing dew honour to zour Maieſ. I name it) *Neſutor vltra crepidam:* and take na mair reuling on thame aboue wtheris, yan yai haif commiſſioun frome yare Souerane yairto: and breuelie yat al ſuperiour poueris ſuld Godly reul, and inferiouris humelie obey, euery ane contening himſelf in yat reul, quhareto he is callit. For only ſa may ye wallis of our Ieruſalem be biggit wp, and aganis ye force of al Enimeis be defendit. For yat yis ordour conforme to my reul in Godis houſe ſuld be keipit, *Oueralquhare, at al tymes, and be al trew Chriſtianis is beleuit.*

Sap. 6. 20. 13.
Ephes. 4.
1. Cor. 7. 12.

And albeit zour G. excellence, beſydis zour eruditioun in the Latin toung, is ſik a mirrour of al Godlines, conſtance, and continence, integritie, wiſdum, and of al hæroical vertewis, and a nuriſear be al poſſible meanis of yis vnitie and peace, yat ye trompet of zour fame (to ye almychty be al gloir) is blawin loud amangis al Chriſtiane nationis, to the

grete confort of zour G. trew ſubiectis: yat I neidit nocht to hef tane thir my labouris heirin for zour Maieſ. cauſe: zit be reſſoun yis my auctour makis ſa mekle to that Godly concord, quhareof zour G. is ſa deſyrous: I richt humblie and hertlie dedicatis my ſmal labouris heirin to zour Hienes: be quhais name and auctoritie yis anciant father may haif place in diſputatioun, according to his dignitie, to help to diſcuſs the treuth veray neceſſar at this tyme tobe outſet and manteamit, of the quæſtioun exagitat præſentlie in zour G. Realme. Quhilk is, *quhow the awin proper ſenſe, and mynd of ye haly Gaiſt in ye ſcriptuir, may be diſcernit fra ye erroneous ſenſe, conſauit yairof be ye wickit,* Of this mater I heir of a buke ſet furth certane zeris paſſit be an honorable confeſſour of ye trew catholik fayth M. Quintine Kennedie, a werk commendit be ſindry cunning men als weil of Ingland as of Scotland. And alſo laitlie I hef ſein certane clatteris and I wate nocht quhat, nameit contumelioufflie in hie contempt of ye kirk of God, *A confutatioun of ye ſaid M. Quintinis Papiſtical counſelis.* Put out be ane of our windfallin brethir, laitlie ſnapperit in the cummerance of Caluin M. Iohne Dauidſone. Quha for his parte of the new padzeane of his deſperat brethir, wald be haldin a Dauidſone ſa douchty, yat with a puft of his mouth he micht be iudgeit to cleik fra ye counſelis, als weil general as wtheris, al auctoritie: in yat he dar be ſa temerarious as to cal yame papiſtical: yat is, as he intendis contumelioufflie be yat terme, diſſaitful, wickit, leing and erroneous. And ſua impudentlie dar he affirme few Godly counſelis to hef bene othir, ſen Sylueſtris days or afore: and agane nameis yame ſa few, and ſa few, yat nocht only he makis him to miſknaw ony ane of yat ſort: bot ye firſt and principal general counſel efter ye Apoſtolis haldin at Nice, as he can nocht cal it a general counſel, ſa he apperis to inſinuat yat ye haly fatheris aggreit nocht yare amangis yame ſelfis: be reſſoun yat certane wickit conſentit nocht to thame, bot to ye blaſphemie of Arrius yare condemnit. As he wald ſay nixt (for certane is it yat ſik men decays euir to worſe) ye Apoſtolis war nocht of ane conſent and mynd in Chriſte, becauſe Iudas left yame. And finalie concluidis he, yat nocht only general counſelis may erre, bot tobe a dreme to think yat euir yai hef bene a counſel vniuerſal præſenting ye kirk of God, ſen ye Apoſtelis days: and zit he thinkis

nocht al yat venum aneuch: bot affirmis als that yai hef bene few guid paſtouris in ye kirk ſen ye ſaid Sylueſter. *O ingentem confidentiam!* My toung treulie, Madame, failzeis me to expres ye zele yat a faythful Chriſtiane ſuld haif, for ye houſe of God, aganis yir ſchameles learis, aganis ye folie, zea ye phreneſie of yir proud peſtilent proteſtantis, euery day deſcending a ſtep feryer to yare maiſter in hel. Layng may yai heir proteſt, or ony man quha hes cuir of his ſaul, be moueit for ſik a proteſtatioun. For quhat war yat ellis, bot to admit place to ye diſcipulis of Arrius, Macedonius, Eutiches, Neſtorius and wtheris iuſtlie condemnit be general counſelis? and to cal abak agane yare hæreſeis ſa mony C. zeris erdit in hel? Bot yis manis folie is ſufficientlie declarit be ye maiſt cunning wrytearis of Caluinis and of Luthdris ſect: quha almaiſt appreuis ye firſt four general counſelis, and teſtifeis yat al ye Biſchopes of Rome quhil Bonifacius, quha ſuccedit to Gregore ye grete about .iijC. zeris efter Sylueſter, war cunning and Godly paſtouris. And quhatkin wtheris paſtouris yai war ſen ſyne, the lichtis and lampis of ye kirk of God, Athanaſius, Gregore, Nazianzene, S. Hierome, Ambroſe, and Auguſtine, Baſil, Chryſoſtome and Cyril with mony wtheris in thare dayis, ſen ye tyme of Sylueſter teſtifeis be thare writtingis. Bot this my auctour, as he had foreſein the vanitie or rather impietie of this man, makis al thir materis almaiſt, ſa cleir aganis him: that M. Quintine neidis na wthir Apologie nor nane wthir man to waiſt paper and ink for yis porpoſe. For the quhilk cauſe, I mak mentioun of thame bayth to zour G. yat ye treuth of thare pley be ſupport of yis father mot be tryit, and ſilence put to ye erroneous. And yis ſpecialie I do, to confirme ye wyſe and graue ſayng, quhilk I hard zour Maieſ. ſumtyme ſpeik on yis manere: *Sen of wryteing of buikis* (as witneſſis Salomon) *yair is na end, and ſen ye veritie in al thingis is bot ane, and vnuariable: yai ar buikis anew alrady put furth, gif thai war weil vnderſtand.* Quhais ſayng (ſen the hertis of princis ar in ye handis of God) I wnderſtuid, as proceding of ye haly Gaiſt, and conforme to zour G. mynd hes ſpecialie, according to my ſmal talent, labourit ſen ſyne, as I gat oportunitie, beſydis ſum wthir mater yat I had than begun, yat ſum tractatis writtin be anciant fatheris mony zeris ago, micht be, for a Godly vnitie in zour G. Realme vnderſtand be thame,

Thair buikis I haif nocht heir, to cite the places: bot it is sa plane, yat yai can nocht deny it.

Eccle. 12.

Prouerb. 21.

be quhome yai micht nocht afore. Of ye quhilkis as I cheifit yis auctour firſt ſa ye mater of ye wechty quæſtioun foreſaid, cunninglie tretit be him, is neceſſarlie firſt, efter my iudgement, for an vnitie in ye trew religioun tobe vnderſtand. To ye quhilk vnitie, Madame, beſydis ye help and aid that we hef afore expreſſit, it wald help mekle, gif twa thingis war to addit: Firſt yat worthy puniſment war tane of ſchameles oppin learis and treuth brekaris, and of yame, quha ar knawin on ſet porpoſe wriſtearis of ye veritie, and nuriſearis of diſcord. The ſecund yat the grete Gentrice of zour Maieſ. wald perſuade to certane deſperat perſonis, yat ze ar an hertlie and a compatient mother to thame (as na faythful Subiect doutis, bot ſa is in deid) and yat zour G. nothir ſeikis ye lyues nor landis of certane of ye vnleirnit nobilitie, and wtheris ſeduceit be yir diſſaitful foxis, and rauenous woulfis thare fals techearis. For ſuythlie ſa it becumis, and equitie yat requiris: ſen be ye negligence and inordinat affectioun of zour Hienes forebearis (quhat is zour awin parte thairin præſentlie, I am incertane) in the promoueing of vnqualifeit Prælatis in ye kirk: al this perturbatioun, trible, and hie interpryſeis, in Scotland, as the lyke for ye lyke cauſeis alſo in vtheris partes, ar wpſproung. Inſameke yat the peple houngerit throw inlake of the heuinlie and neceſſare fuid of Godis word, and haifand a vehement houngir and thriſt thairof, entering vnhappelie tobe refreſchit in ye cumpanie of yir neu techearis, as it war in an apothecaris buyth ful of al kynd of droigis, bayth of delicat ſpycerie and of rady poyſoun: quare yai without ony conſyderatioun or reſpect of ye guid or the ewil, hes tane ſa gredy a fil, bot ſum mair and ſum les of ye poyſoun, yat certane ar fallin as it war in an apopleſie nothir heiring, ſeing, nor feling thare infirmitie: wtheris as in a phreneſie, rinnand and ruſcheand without knaulege quhat yai othir do or ſay: wtheris alſo as it war in a licht ſlummir eaſelie tobe walkinnit. Of quhome mony ar, as I am be euident reſſonis perſuadit, fra al perel ſa recouerit: yat with litle craft and diligence of a guid medicinar, yai may be cuirit fra al infirmitie, and without al ſcrupuloſitie accumpaniit with the kirk of God, bot that zit mair ſpedelie thai wald do, gif thai war deliuerit from feir of yare former plays. Thir meanis, gratious Souerane, being prouideit, and ye trew ſenſe of myn actour deulie embraceit, thare is na dout, bot thir wallis of

vnitie, Madame, be zour gratious aſſiſtence ſalbe vpbigit and defendit, with ſik expeditioun and fortitude, as wes the wallis of Ieruſalem be Nehemias. The quhilk mot grant ws ye only auctour of vnitie and peace our Lord Iesvs Christe: quha mot hald zour Celſitude in his continual protectioun. Amen.

Of Antuerp the .2. of Decemb. 1563.

¶ In ye catalog of Gennadius, quhilk is conionit with ye catalog of S. Hierome of ye Ecclesiastik wrytearis, yis testimonie is of Vincentius Lir.

Vincentius natione Gallus, apud Monaſterium in Lirinenſi inſula preſbyter: vir in ſcripturis ſanctis doctus, et notitia eccleſiaſticorum dogmatum ſufficienter inſtructus, compoſuit ad euertenda hæreticorum collegia, nitido et aperto ſermone validiſſimam diſputationem, quam abſconſo nomine ſuo, attitulauit Peregrini aduerſum hæreticos: cuius operis quia ſecundi libri maximam in ſchedulis partem à quibuſdam furatam perdidit, recapitulato eius paucis ſermonib. ſenſu, primò compegit, et in librumvnum ædidit. Moritur Theod. et Valentiniano regnantib.

¶ Tritemius in his buke of ye Ecclesiastik men, wrytis yis:

Vincentius Monachus et Preſbyter Monaſterij Lirinenſis inſulæ, natione Gallus, vir in diuinis ſcripturis eruditiſſimus, et ſæcularium literarum non ignarus, vita et moribus clarus. Exſtat eius inſigne opus, quod ſub Peregrini nomine compoſuit, à veteribus doctoribus percelebre laudatum, De erroribus et collegiis hæreticorum fugiendis, lib. ij. Alia quoque nonnulla ſcripſiſſe legitur, quæ ad notitiam meam non venerunt. Claruit ſub Theodoſio et Valent. regnantib. An. D. 430.

TO THE REIDAR.

* Of ye quhilkis we reid sum of yame to hef maid agrete parte of ye ground of thare werk.

To eſchew al occaſioun of wane ſtryfe with aduerſaris, for * Iimpis of Grammar or ſik triflis: I hef behauit me in ye tranſlatioun of yis tractate ſa, yat I hef bene ſcrupulous to vſe ye ful libertie of a tranſlatour: bot hes geuin labour als weil to expres almaiſt ye ſamin ſelf wordis of myn auctour, as his ful ſenſe and mynd. And zit I hoip yat yow ſal think me to ſpeik propir langage conforme to our auld brade Scottis. As to my fidelitie, I referre it to ye godly cunning. I hef vſeit twyſe only ye iugement of Coſterius concerning * ye text: quhare he planelie apperis to deliuer ye wordis of Vincentius. Gif in wthiris places I vſeit his iugement or myn awin, I inſerit it within ſik twa ( ) circulis, and alterit na thing of ye text: as ſumtyme I did ye lyke, eiking ſum thing to explane an obſcuir word: and anis notit my apperence in ye margin. And yat al mot be mair facil, les tedious, and mair attentlie conſiderit: I hef diſtinctit ye firſt and principal parte in cheptouris, proponing ſum breue argumentis yairto. Quhilk thing I ſuſpect na leirnit man to repreue. Bot ſen my labouris heir ar for ye vnleirnit only: I exhort ye zoung ſcoleris to reid yis auctour in his awin toung, yat yai may bettir knaw his godly eruditioun: quhilk makis mekle at yis tyme for ye firſt ſtep fra errour, to a haly concord in our lord Ieſus. Quhais ſpirit mot induce and conſerue the, and thame in al treuth. Amen.

* In yir wordis, *Cuius scientiæ cum Græcia cederet*, and, *Qui artem totius scientiæ conscendisset.*

VINCENTIVS LIRINENSIS,

OF YE NATIOUN OF GALLIS,

FOR YE ANTIQUITIE AND VNIUERSALITIE OF YE CATHOLIK FAYTH, AGANIS YE PROPHANE NOUATIONIS OF AL HÆRESEIS.

The cauſeis yat moueit ye Auctor to wryte yis tractat. Cap. I.

THE ſcripture ſayand and commandand, Demand thy fatheris and yai ſall tell the: yi eldaris, and yai ſall ſchaw ye: And agane, To ye wordis of ye wyſe apply yi ere: and ſiklyke, My ſone forzet nocht thir ſayngis, bot yi hert mot keip my wordis: it apperis to me ye Pilgrum ye leiſt of Godis ſeruandis, yat it be Godis help, ſall nocht be a mater of litle proffet, gif yai thingis quhilkis I hef reſauit fra haly fatheris, I put in writt, weray neceſſare at ye leiſt to my awin waiknes: as quhen it mot be in reddines, quhareby ye imbecillitie of my memorie, be continuall reiding may be ſupportit. To ye quhilk biſſines nocht onlie ye fruit of ye werck, bot alſo ye conſideratioun of tyme, and commoditie of place prouoikis me: The tyme, be reſſoun all manlie thingis ar reuiſſit be it, we alſo euery ane to wthir ſum thing ſuld reuiſs fra it, that mot proffet to ye lyfe eternall: ſpecialie ſen bayth a terrible expectatioun of ye diuine iugement requiris gretumlie ye ſtudie of religioun tobe eikit, and ye fraudfull diſſait of new hæretikis hes mekle neid of thocht and attendence. Bot ye place, infamekle yat we fleand ye frequent cumpanie of townis and wtheris vnquietnes, remanis in ye ſecret duelling place of a quiet village, and monaſterie in it: quhare without grete diſtractioun yat may cum to paſs, quhilk is ſoung in ye Pſalme, *Waik and ſe, yat I am God.* Bot ye cauſe alſo of our porpoſe makis to yis end, yat I quha ſumtymes wes inuoluit with ſindry and ſorrouful cummeris of yis warldlie weirfair, at ye laſt be ye help of Chriſte, I hid me ſelf in ye heuinning place of religioun, to all man at all tymes maiſt ſuir: yat yair ye blaſtis of vanitie and pryde being put doun, be ye ſacri-

Deut. 32.

Prouer. 22.

Prouerb. 3.

Be ye name of a Pilgrum he first intitulit this buke.

The vtilitie.

The tyme.

Note.

The place.

Pſal. 45.

Vincentius wes in his zowtheid a man of weir, and efter dreu him to monastik life:

bot now mony passis ye bakwart way, fra ye monastik life to ye weris, fra ye horssis (as is ye prouerb) to ye assis. A wechty mater he tretis, and ye end of al our pley, yis day.

fice of Chriſtiane humilitie, I ſatisfiing my God, nocht onlie mycht eſchew ye ſchipbreking of yis præſent lyfe, bot alſo ye fyrie flambis of ye warld tocum. Bot now in ye name of ye Lord will I begin yat thing, quhilk is in reddines: to witt, yat I may wryte thai thingis be our forbearis til ws deliuerit, and amangis ws laid vp in keiping and ſtoir, and yat rather be ye fayth of a trew reherſar, yan be ye præſumptioun of an auctour, yis law of writting nochtyeles obſeruit, yat nocht all, bot onlie all materis neceſſare I mot collect: and yat nocht in an ornate and exquiſit, bot in a facill and commoun ſtyle, yat mony thingis may rather appere ſignifiit, yan explanit. Lat yame wryte delicatlie and exquiſitlie: quha to yat porpoſe ar moueit, othir be bauldnes of ingyne, or be reſſoun of yair office: bot it ſal ſuffice me for ye ſupport of my memorie, or rather forzetfulnes, to hef præparit to me ſelf yis memorial: quhilk pece and pece reduceing to memorie, I intend daylie, God willing, ya thingis quhilkis I hef lerit to correct and complete. Bot yis fer heir hef I afore aduertiſit, yat gif peraduenture ony thing ouerſlippit be me, cum in ye handis of haly men (or of iudges) ya na thing ſuld repreue without cauſe: forſamekle as ya ſee, yat zit be a promiſt emendatioun, yis is tobe maid mair trim.

The humil spirit of ye godly.

And zit al ye hæretikis out of hel dow nocht correct iustli a iote hierin. Lat yame mok as yai pleis to yare awin schame.

Aganis errouris and hæreſeis al trew Chriſtiane ſuld ſtrenth him ſelf with double armour: yat is, with ye haly ſcriptuir, and with auctoritie of ye haly catholik Kirk, tueching ye trew wnderſtanding yairof. Cap. II.

I HEIRFOR oftymes with grete diligence and maiſt attendence, ſeirceand at veray mony men of excellent halines and doctrine, be quhat manere I be ſum ſuir, and as be ſum general and reulful way, micht diſcerne ye treuth of ye catholik fayth, fra ye falſet of hæretical wickitnes: ane anſſuer on yis manere gat I almaiſt euir of al men: that gif othir I, or ony wthir wald perſaue the diſſaitis, eſchew the ſnairis of the wpſprouting hæretikis, and in ye hail fayth wald ſound and hail perſeuere, on double manere ſuld he, be help of ye hieaſt, ſtrenthe his fayth. Firſt to wit, be ye auctoritie of haly ſcriptuir: ſyne yairefter be ye traditioun of ye catholik Kirk. Heir peraduentuir ſum man may ſpeir: ſen ye canoun of ye ſcriptuiris is

Obserue you, quhasoeuir wald perseuere a catholik.

The way to eschew al errour.

A quæstioun.

perfyte, and to ye ſelf, till all thingis anewche and largelie ſufficient: quhat neid is, yat till it be ſonit the auctoritie of ye Kirk? Becauſe to wit, that all man reſauis nocht ye haly ſcriptuiris for ye heich hid ſenſe yairof, in ane and in ye ſamin ſence: bot the ſayingis of ye ſamin wtherways yis man, and yat man interpretis: yat almaiſt quhow mony men yai ar, that ſa mony ſentences apperis may be drawin thairof. For wthirways exponis it Nouatianus, wthirways Photinus, wthirways Sabellius, wthirways Donatus, wthirways Arrius, Eunomius, Macedonius, wthirways Apollinaris, Priſcillianus, wthirways Iouinianus, Pelagius, Celeſtius, wthirways finalie Neſtorius. Bot heirfor for werray neceſſare it is, for ſa grete dangerous ſlonkis of findry errouris, yat ye lyne of Propheticall and Apoſtolik interpretatioun be directit, according to ye rewll of ye Eccleſiaſtik and catholik vnderſtanding. Siklyke in ye catholik Kirk ſelf, cuir is gretumlie to be hald, yat we retene yat thing, quhilk ouer alquhare, quhilk at all tymes, quhilk be all men is beleuit. For yat is treulie and properlie catholik (quhilk thing ye ſelf ſtrenthe and propirtie of ye name declairis) quhilk verelie and vniuerſalie comprehendis all. Bot yis thing onlie ſua cumis to paſs, gif we follow vniuerſalitie, antiquitie, and conſent. We ſall follow vniuerſalitie trewlie on this maneir, gif we confes yis ane fayth tobe trew, quhilk ye haill Kirk ouer all ye compas of ye erd confeſſis: antiquitie ſuythlie ſua, giue we diffruir nawais fra yis vnderſtanding, quhilk our haly forebearis and forefatheris is knawin to hef appreuit and renounit: conſent alſo ſiklyke, gif in ye antiquitie ſelf, we ſall follow ye diffinitioun and ſentence of all, or at ye leiſt of almaiſt all ye Preiſtis togiddir and ye techearis.

The samin spirit of diuersitie is nou betuix ye Lutheranis and ye Caluinistis, betuix yame twa and ye Anabaptistis, betuix yame thre and ye Suinkfeldianis, betuix yame four and ye Seruetianis. of quhilkis euery sect callis thame the trew kirk, and sit ya al ar out of ye way. Catholik a Greik terme signifiis ouer al. The catholik fayth is knawin of vniuersalitie, antiquitie, and consent of bayth.

Sindry quæstionis tueching yis mater worthy tobe obſeruit. Cap. III.

QVHAT ſall heirfor a Chriſtiane catholik do, gif ony portioun of ye Kirk, ſall cut ye ſelf fra ye commonioun of ye catholik fayth? Quhat treulie bot yat he præfer ye helthe of ye haill body, to ane poyſonnit or corruptit membre? Quhat gif ſum cankir makis to defyle nocht onlie a portioun, bot the haill kirk at anis? Than ſiklyke ſall he prouide, yat he inhere to ye antiquitie, quhilk aluterlie may nocht now be ony fraud of noueltie be

1 Four goldin reulis.

2

3 diſſauit. Quhat gif in ye antiquitie ſelf, ye errour of twa or thre men, or of a citie, or alſo of ſum prouince be perſauit? Than ſall he aluterlie do diligence, yat he to ye fuilhardines or ignorance of a few numbre, præfer
4 ye decreis of ye vniuerſal kirk, gif ony vniuerſalie be of ye auld. Quhat gif ony ſiklyke thing brek out, quhare na decre of yat kynde may be found? Than ſall he do diligence to inquire and ſerce ye ſentences of our forefatheris conferrit amang yame ſelfis, and yat of yame only quha albeit in diueris tymes and places, nochtyeles perſeuerand in ye communioun and fayth of ane catholik kirk, wes prouable or laudable techearis: and quhatſumeuir nocht ane or twa onlie of yame, bot all togidder with ane and ye ſamin conſent, he ſall knaw planelie, frequentlie, perſeuerantlie to hef haldin, writtin and techeit: lat him vnderſtand that thing alſo without all dout, ſuld be beleuit be him.

The vniforme conſent of ye doctouris.

Obſerue.

Exemples of ye præmiſſis, and firſt of ye Donatiſtis. Cap. IIII.

Bot yat yir thingis, quhilkis we ſpeik, may be maid mair plane, be exemplis ſeueralie yai ar tobe illuſtrate, and a litle mair largelie tobe dilatit: leſte be ye ſtudie of immoderat ſchortnes, ye wecht of ye mater be ſwiftnes of ſpeche ſuld nocht be perſauit.

In ye tyme of Donatus, of quhome are ye Donatiſtis callit, quhen a grete part of Aphrik had wappit doun ye ſelf in ye furious rage of his errour, and quhen it vnmyndfull of ye awin name, religioun, and profeſſioun, præferrit ye curſit fuilhardines of ane man, to ye kirk of Chriſte: than quhaeuir wes in Aphrik deteſting ye prophane ſchiſme and diuiſioun, war accumpaniit to ye haill vniuerſal kirkis of ye warld, yai onlie of al within ye ſanctuarie of ye catholik fayth, micht be ſaifit: leuand but dout an excellent forme and exemple to yair eftercummeris. to wit, quhow yairefter be a guid cuſtum ye helth of al mot be præferrit to ye wodnes of ane, or always of few.

Donat⁹ allegeit yat yair wes na kirk of Chriſte in his days, bot yame in Aphrik of his ſect.

Of ye Arrianis. Cap. V.

Siklyke quhen ye venom of ye Arrianis had nocht yan infectit a certane portioun, bot almaiſt ye haill warld: inſafer yat a certane miſt wes zet

Arrius a Preist in Alexandria

vpon ye myndis of al ye Biſchopes of ye Latin toung almaiſt, partlie diſſauit throw ignorance, and partlie throw fraud, quhat thing in ſa grete confuſioun of materis wes ſpecialie tobe followit: yan quha euir become ye trew luuear and worſchipar of Chriſte, præferring ye auld fayth to ye new wnfaythfulnes, be na peſtilence of yat contagious cankir wes defylit. Be experience trewlie and dainger of ye quhilk tyme it is ſufficientlie and mair furthſchawin, quhoumekle calamitie is inbrocht be ye inductioun of a new doctrine: ſen yan nocht onlie ſmal thingis, bot ye maiſt heich wes doung almaiſt to nocht. For nocht onlie affinitie, conſanguinitie, freindſchip, houſſis: bot alſo townis, peple, prouinces, nationis, and breuelie ye haill Romane Empyre fra ye ground wes ſchaikin, and moueit out of ye place. For quhen ye prophane nouatioun of ye Arrianis as ye goddace of battel, or as a furie, ye † Emperour of all firſt being maid captiue, had ſubdewit yairefter al ye hie turretis of ye palice be new lawis, naways efter yat ceiſſit to mingle throw wthir and confound all, bayth priuat and publict, bayth hallowit and prophane, na regard nor difference to haif of ye guid and ye trewth, bot quhomeſoeuir it pleiſit, as it war furth of a ſuperiour place to bete doun to ye ground. Than wes mariit women defilit, wedowis ſpulzeit, virginis prophanit, monaſteriis deſtroyit, clerkis wappit ſindry, ye miniſteris of ye kirkis ſtrikin, ye Preiſtis dryuin away and baniſſit, ye preſonis, pittis, and mettal places fillit ful of ye ſanctis of God. Of ye quhilkis a grete parte, ye townis being forbiddin yame: wes hurlit out and baniſſit, and amang ye deſertis, coiuis, wild beiſtis, and rolkes, be naikitnes, hungir and thriſt wes worne away and conſumit. Bot come all yir thingis for ony wthir cauſe, bot treulie quhen for ye heuinlie doctrine manlie ſuperſtitioun is introducit, quhen ye weill foundit antiquitie for a curſit noueltie is ouerquhemlit, quhen ye ſtatutis of ye ſuperiouris ar violatit, quhen ye decreis of ye fatheris ar cuttit away, quhen ye determinationis of ye eldaris ar rugit vp, as it war be ye ruitis, quhen within ye maiſt chaſt boundis of ye haly and vndefylit antiquitie, ye luſt of prophane and new curioſitie contenis nocht ye ſelf.

puft vp in his awin consait be opinioun of his science, inuentit ye damnable errour, yat ye sone of God wes nocht of equal substance with ye father.

Of ye grete calamiteis in ye kirk throu ye Arrianis.

† Constantius or Valens, quha bayth defendit the Arriane impietie, and cruelie persuitit ye trew catholikis, bot specialie ye religious men in ye desertis.

The Caluinianis at this present intendis in yis part to follow the Arrianis vnfenzetlie.

He citis for yis porpoſe ye authoritie of S. Ambroſe: and techis yat ye conſtancie and fayth of ya catholikis tribulit be ye Arrianis, be ws is tobe followit. Cap. VI.

Bot peraduentuir throw ye haitrent of noueltie and luue of antiquitie we imaginat yir thingis. Quha euir iugeis yat, lat him haif traiſt at ye leiſt to bliſſit Ambroſe, quha in ye ſecund buik to ye Emperour Gratiane, deplorand ye bittirnes of ye tyme, ſays: Bot now ſufficientlie, ſays he, O omnipotent God, be our extreme calamitie, and be our bluid we hef weſchin away ye ſlawchtir of ye confeſſouris, ye baniſſing of ye Preiſtis, and the horrible cryme of ſa grete impietie. It is maid manifeſt anewch, yat yai quha violatit yair fayth, micht nocht be ſuir. Siklyke in ye thrid buik of ye ſamin werk: Lat ws keip heirfor, ſays he, ye præceptis of our eldaris, and lat ws nocht violat ye hæritable ſelis be temeritie of a brutal ſuilhardines. For that ſelit Prophetical buik, nocht ye eldaris, nocht ye poteſtatis, nocht ye Angelis, nocht ye Archangelis durſt oppin: to Chriſte allane wes reſeruit yat prærogatiue to explane it. Quhilk of ws dar oppin ye preiſtlie * buik ſelit be ye confeſſouris, and conſecrat now be ye martyrdome of mony? Quhilk buik quha wes compellit to oppin, efter yat nochtyeles ye diſſait being condemnit, ſeilit it: quha præſumit nocht to violat it, become confeſſouris and martyris. Quhow ſall we deny ye fayth of yame quhais victorie we preche? We preche, I ſay, O wirſchipfull Ambroſe, we preche planelie and in louing yame we ar eſtoniſt. For quha is ſa woud, quha albeit he may nocht attene to yame, will nocht deſyre to follow yame, quhome fra ye defence of ye fayth of yair eldaris, na violence repellit nor put abak? Nocht manaſſing nor pleſand flattrie, nocht the lyfe, nocht the dethe, nocht ye court, nocht ye garriſoun, nocht the Emperour, nocht ye Empire, nocht men, nocht ye deuillis. Quhome I ſay, for ye ſuir gripping to ye religious and godlie antiquitie, ye Lord iugeit worthy ſa grete reward, that be yame he wald raiſs vp his Kirkis afoir wappit doun, wald quikin his ſpiritual peple afoir ſlane, wald place vp agane the multitude of Preiſtis afoir caſſin fra yair dignitie, wald delete yai curſit nocht writtingis bot wriſtingis of ye new vngodlines, be ye

Ambrose.

The hæritable ſelis of ye catholik doctrinis, ye trew vnderſtanding of ye ſcriptuir.

Apocal. 5.

* Ye ſcriptuir.

Thai only wes yan worthy ye name of confeſſouris, quha in tyme of peril confeſſit ye fayth.

Fy on our febilnes at yis tyme.

God ſend ws ſik Biſchopes.

fontane of faythfull teris pourit in ye Biſchopes frome ye heuin: and finalie wald cal agane almaiſt ye hail warld, yan ſcatterit be a cruel ſtorme of a ſuddane hæreſie, to ye auld faith fra ye new vnfaithfulnes, to ye auld helth of mynd fra ye neu woudnes, fra ye blindnes of noueltie to ye auld licht.

Aganis ye abominable impietie of Arrius determinate ye haly fatheris according to ye mutual conſent of vniuerſalitie and antiquitie. Cap. VII.

Bot in yis diuine ſtrenthe of confeſſioun, yat thing till ws alſo is maiſt ſpecialie tobe conſiderit, yat yan in ye ſamin antiquitie of the Kirk, nocht the defence of ony ane part yairof, bot of ye vniuerſal kirk wes tane on yame. For it wes nocht leſum yat ſa grete and ſiklyke men ſuld affirm with ſa grete force and feruour, ye wauerand ſuſpicionis of ony ane or twa men, and yai contrarious to yame ſelfis: or zit yat yai ſuld ſtriue for the fulege conſpiracie of ony ane prouince: bot yai following ye decreis and determinationis of al Preiſtis of ye haly Kirk, and of ye Apoſtolik and catholik veritie, had leuir hef loſeit yame ſelfis, yan ye fayth of ye vniuerſal antiquitie. Quharthrow yai hef deſeruit to attane to ſa grete gloir, yat yai nocht onlie confeſſouris, bot the principalis of confeſſouris be al reſſoun ſuld be haldin. Grete heirfor and manifeſtlie diuine is yis exemple of the ſamin maiſt bliſſit fatheris, and be al trew catholikis in continual meditatioun tobe rememberit: quha in maner of ye ſeuinfauld chandelar ſchinand be ye ſeuinfald licht of ye haly gaiſt ſcheu afoir a maiſt cleir forme to ye eftercumeris, on quhat maner yairefter amang euery vane clattir of errouris, be ye auctoritie of haly antiquitie ye malepeirtnes of prophane noueltie, mot be trampit vnder fute. This is ſuythlie na new thing, ſen yis conſuetude fluriſſit euir in ye Kirk, yat quhoumekle euery man wes mair godlie in religioun, inſafer ye mair reddelie he gainſtuid new inuentionis.

Obſerue yis, O ze lu-uearis and ſlaueis of zour awin phantaſie.

He alluidis to the gol-din chan-delar in ye 25. of Exo.

According to ye conſent of vniuerſalitie and antiquitie determinat Pape Stephanus with wtheris Biſchopes aganis yame of Aphrik, quha techeit to baptize agane yame quha wes baptizit be hæretikis. Cap. VIII.

Of ſik exemplis al hiſtoriis ar ful. Bot yat my mater be nocht prolixt: a certane exemple, and yat fra ye Apoſtolik ſait ſpecialie wil we tak, yat all men mair cleirlie yan ye licht may ſe, be quhat feruour in al tymes, be quhat diligence, be quhat erniſtnes, ye bliſſit ſucceſſioun of ye bliſſit Apoſtolis hes euir defendit ye integritie of ye religioun anis reſauit. Sumtyme heirfor Agrippinus of worſchipful memorie Biſchope of Carthage, the firſt of all men contrare ye diuine canoun, contrare ye reul of ye vniuerſal Kirk, contrare ye vnderſtanding of al wtheris Preiſtis, contrare ye conſuetude and ſtatutis of his eldaris iugeit to baptize agane. Quhilk præſumptioun ſa grete damnage inbrocht, yat nocht onlie it gaue an exemple of ſacrilege to al hæretikis, bot alſo occaſioun of errour to certane catholikis. Quhen heirfor on al ſydis yai cryit out al on the noueltie of ye mater, and al Preiſtis oueralquhare euery man for his awin diligence gainſtuid: yan Pape Steuin of happy memorie, Prælat of the Apoſtolik ſait with wtheris his collegis, bot zit he mair than the reſt maid obſtacle: eſtemand it worthy (as I think) gif he micht ourcum ſafer al ye reſt be deuotioun of fayth, ſafer as he ſurmontit ye reſt be auctoritie of his place. And breuelie in an epiſtil quhilk yan wes ſend to Aphrik, he decretit in yir wordis, yat na thing ſuld be alterit: bot yat † keipit quhilk wes be traditioun commandit. For the haly and prudent man vnderſtuid that godlines admittis na wthir thing, bot yat al thingis in yat ſamin fayth ſuld be conſignit and deliuerit to ye ſones, in quhilk fayth, yai war reſauit fra yair fatheris. And yat it becumis ws nocht to leid ye religioun quhat way we wald, bot yat we rather ſuld follow it, quhat way it wald leid ws: and yat tobe ye propirtie of a Chriſtiane modeſtie and conſtancie, nocht to deliuer yair awin thingis to ye eftercumeris, bot to keip yai thingis reſauit fra the forbearis. Quhat end heirfor wes of ye haill biſſines? Quhat treulie bot ye vſeit and accuſtomit end? That is to wit, ye antiquitie is reſeruit, and ye noueltie is ſchot to ye duir.

Agrippin⁹ bischope of Carthage wes ye first yat causit to baptize agane.

Pape Steuin in the tyme of Cypriane.

Quhilk epistil is ye seuint in numbre of the secund buik of Cypria. epistolis.

† In Lat. *exem. eiusmodi vox desyderari videtur.*

A trim and a godly saying.

Of ye excellent leirning, eloquence, &c. in yir hæretikis: quhilkis wes eſtemit nochtis aganis ye conſent of ye vniuerſal antiquitie. And quhou ye inuentaris of yis hæreſie ar ye ſones of God, and ye defendaris yairof eſter, ye ſones of perditioun. Item quha now ar ye ſones of Cham. Cap. IX.

Bot perchanſe at yat tyme ye new inuentioun wantit aid and ſupple. Bot erar yai war yan ſa grete quiknes of ingyne, ſa grete fluidis of eloquence, ſa grete multitude of defendaris, ſa grete apperence of ye trewth, ſa mony auctoriteis of ye law of God, bot planelie of a new and of an euill maner vnderſtandit, yat it apperis to me, yat al yat conſpiracie naways micht be deſtroyt, except yat profeſſioun ſelf of ye noueltie anis reſauit, anis defendit, anis appreuit had left ye cauſe of ſa grete an interpriſe. At laſt quhat wes ye ſtrenthe of yat counſel or decre of Aphrik? Be Godis gift it was nane, bot al as dremis, as fabellis, and vaniteis aboliſſit, annullit, and trampit vnder fute. And O meruolous turning of materis! ye inuentouris of ye ſamin opinioun ar haldin catholikis, and ye followaris ar haldin hæretikis. The maiſteris ar abſoluit, and ye diſcipulis ar condemnit. The wrytaris of yir buikis ſalbe ye ſones of ye kingdome of heuin, bot ye hellis fyre ſal reſaue ye defendaris yairof. For quha is he ſa woud, quha may dout, bot that ſchyning licht of al the ſanctis bayth of Biſchopes and Martyris, maiſt bliſſit Cypriane I mein, with ye reſt of his collegis ſal ring æternalie with Chriſte? Or contrarie quha is ſa wickit, that he may deny the Donatiſtis and the reſt of yat peſtilent band, quha craikis and wanetis yame be ye auctoritie of yat counſel to baptize agane, with the deuil euir tobe brint. Quhilk iugement to me ſuythlie apperis to hef bene pronunceit and declarit frome aboue, for yair falſet ſpecialie, quha quhen vnder an wthir manis name, imaginis to dek vp hæreſie, takis oftymes ye writtingis of ſum auld aunciant man weil dirklie † ſetfurth, quhilkis for ye obſcuritie yairof as yai ſuld aggre to yair doctrine, yat yat thing quhatſumeuir, I wate nocht quhat, quhilk yai put out, yat yai nothir firſt, nor zit allane ſuld appere to vnderſtand it ſua. Quhais wickitnes I think worthy double hatrent: bayth becauſe yai feir nocht to propyne ye venum of hæreſie til wyeris, and becauſe alſo yat yai ſchaik vp in ye wound with yare

Of obſtinate pertinacitie in arrour.

Cypriane conſentit to ye firſt prouincial counſel of Cartha. quhar it wes ſtatut yat quha wes baptizit be heretikis, ſuld be baptizit agane: and sit he wes na hæretik sen nathing wes determinat in yat quæstioun contrare him afoir his days be ye kirk.

† As all heretikis dois at yis preſent.

Note. Quha ar yis day ye sones of Cham. Genes. 9.

curſit handis ye memory of euery haly man, as it war ye muildis of yame now laid on ſleip: followand aluterlie ye fuitſtepis of yair fathir Cham, quha nocht onlie neclectit to couer ye baernes of venerable Noë, bot alſo maid ye ſamin patent to wtheris tobe ſcornit. Quharethrow he deſeruit ſa grete diſpleſour for ye violatioun of natural honour, yat his eftercumaris † alſo wes thrallit to the curſe of his ſin: ye wthir brethir being bliſſit and fer vnlyke, quha wald noyir defile with yare ene, nor zit haif patent to the ſyth of wtheris, the baernes of yair worſchipful father: bot turning yair faces abak couerit him, as it is writtin. yat is, yat yai nothir appreuit ye falt of the haly man, nor maid it oppin till wtheris, and yairfor wes rewardit with an happy bliſſing to yair eftercumeris.

† The peple of Chanaan destroyit be ye Israelitis.

The terrouris pronunceit be the Apoſtole aganis al fickil of fayth, apoſtatis, ſchiſmatikis, and hæretikis. Cap. X.

Bot lat ws return to ye purpoſe. wyth grete dreidour heirfor is the horrible cryme of a changeit fayth, and violatit religioun be ws tobe ferit: fra ye quhilk nocht onlie ye diſcipline of eccleſiaſtik ordinance geuis ws terrour, bot alſo ye iugement of ye Apoſtolik auctoritie. For it is knawin to al men, quhow greueouſlie, quhow ſeueirlie, quhow vehementlie inweys ye bliſſit Apoſtil Paul contrare certane men, quha be meruolous inconſtancie, ouer ſuddanlie wes turnit fra him, quha callit yame vnto the fauour of Chriſte, vnto an wthir Euangell, quhilk is nocht an wthir: quha had heipit vp to yame ſelfis, maiſteris till thair awin deſyris, turning away ſuythlie yair hering fra ye trewth, wes turnit to fabellis: haifand yair damnatioun, for yat yai violatit yair former fayth. Quhome yir men had begylit, of ye quhilkis ye ſamin Apoſtil to the Romane brethir wrytis. Bot I praye zow brethir, that ze mark yame, quha makis diſſenſioun and impediment, by ye doctrine quhilk ze hef lerit: and decline fra yame. For thir kynd of men ſeruis nocht the Lorde Chriſte, bot yair awin belly: and be ſuet ſpeche and bliſſingis diſſauis ye hertis of ye innocent. Quha enteris in houſſis and leidis in bondage women ladin * with ſin, quhilkis women ar led with ſindry luſtis, euir lerand, and to ye knaulege of ye trewth neuir cumand. Wanetalkand men and diſſauearis, quha peruertis

Galat. 1.
2. Tim. 4.
1. Tim. 5.
Rom. 16.
2. Tim. 3.
* For wyirways this day God wald nocht permit sa mony to fall.
Tit. 1.

hail houſſis, techeand yat becumis nocht, for filthy lucres cauſe: men of corruptit mynd, and reprobat as concerning ye fayth, proud and but all knawlege, bot tribuland yair wit about quæſtions and ſtryfe of wordis, 2. Tim. 3. quha ar denudit of verite, eſtemand lucre tobe godlines: and with yat alſo 1. Tim. 6. ydil, leris to ga fra houſs to houſs: and nocht allanerlie ydill, bot alſo clatterand and curious, ſpeikand that becumis nocht: Quha repelland fra 1. Tim. 5. yame guid conſcience, as concerning fayth yai ar ſchipbrokin: Quhais 1. Tim. 1. prophane vane clattir makis mekle to vngodlines: and ye ſpeche of yame 2. Tim. 2. creipis as a cankir. Bot weill is it, that it is writtin of yir on yis maner. 2. Tim. 3. Bot langer ſall yai nocht increſs: for ye fulechenes of yame ſalbe manifeſt to al men, as it wes of the wthyr. Quhen heirfor ſiklyke men paſſand about cuntreis and citeis, and cariing about thair errouris tobe ſauld come Errouris to be sauld. alſo to ye Galathianis: And yir men being hard, ye Galathianis almaiſt An allusion of licht coipmen. irkit of ye veritie, layand aſyde ye heuinlie fuid of ye apoſtolik and catholik doctrine, with ye filthynes of hæretical noueltie wes defylit, ye auctoritie of ye Apoſtolik pouer put out ye heid ſua, yat with maiſt hie ſeueritie it decretit. Bot albeit othyr we, ſays he, or an angell frome, heuin Galat. 1. preche to zow, by it quhilk we hef prechit, lat him be as accurſit. Quhat is it yat he ſays, bot albeit we? Quhy nocht erar bot albeit I? That is, zea, gif Petir, zea gif Andro, zea gif Iohne, zea finalie gif all ye haill cum- A quik declaratioun of ye apostolis wordis. panie of ye apoſtolis, wald preche to zaw by it quhilk we hef prechit, lat yame be as accurſit. A feirful charge for to defence ye perſeuerance of ye firſt faith, yat he noyir ſparit him ſelf, nor the reſt of the apoſtolis. This is bot ſmal. Zea, gif an angel, ſays he, from heuin wald preche to zow by it quhilk we hef prechit, lat him be as accurſit. It had nocht bene ſufficient to ye conſeruatioun of ye faith anis techit, to hef nameit ye natuir of manlie ſtate, except he had comprehendit alſo ye excellencie of angelis: Albeit we, ſays he, or an angell frome heuin. Nocht yat ye Angelis or Sanctis of heuin may now ſin: bot this is it, yat he ſays. Zea, gif it war done, quhilk may nocht be done. Quhaſoeuir wald attempt to change ye fayth anis techit, lat him be as accurſit. Bot paraduentuir he hes ſpokin yir thingis raſchelie, and hes breſtit out erar of a manlie paſſioun, yan decretit be heuinlie reſſoun. God forbid: For it followis, and the ſamin thing he oft repetis, with a vehement feruour of ferther declaratioun. As

we hef ſaid afoir, ſays he, and now I ſay agane: Gif ony man ſal preche to zow, by it quhilk ze hef reſauit, lat him be as accurſit. He ſaid noth gif ony man wald ſchaw to zow, by it quhilk ze hef reſauit, be he bliſſit, be he louit, be he admittit: Bot be he as accurſit, ſays he, that is diuidit, ſegregat and ſchot out: leſt the contagious ſcab of ane ſcheip be peſtiferous accumpaniing, mot ſmit ye hail innocent flok of Chriſte.

Quhat wes commandit to ye Galathianis, wes commandit to all Chriſtianis. Cap. XI.

Bot peraduentuir yir thingis ar onlie commandit to ye Galathianis. Heirfor alſo yir thingis to ye Galathianis only ar commandit, quhilkis in ye
Galat. 5. places follouing of the ſamin epiſtil ar red: of quhilk kynd ar thir: Giue we leue of the ſpirit, lat ws walk in the ſpirit. Be we nocht maid deſirus of vane gloir ane prouokand ane wthir, ane inwying ane wthir: And ye reſt. Quhilk thing gif it be an abſurditie, and to al men yai thingis ar commandit alyke: it reſtis yat lyke as yir præceptis of maneris, ſua alſo the wtheris, quhilkis ar decretit of fayth, ſuld comprehend al men on lyke
Note. maner. And as it is nocht leſum to ony man to prouoke an wyir, or to inwy an wyir: ſua it mot nocht be leſum to ony man, to reſaue ony doctrine by yat, quhilk ye catholik Kirk in al partis hes precheit. Or peraduentuir it wes at yat tyme commandit, gif ony man had precheit, by it quhilk wes precheit, tobe accurſit: bot now it is nocht ſua commandit.

Heirfor alſo yat thing quhilk he on lyke maner ſays yair: Bot I ſay walk ze in ye ſpirit, and ye luſtis of ye fleſche ze ſal naways wirk, yan only wes commandit, bot now efter is nocht ſua commandit. Gif it be bayth vngodlie and pernicious with yat alſo, to beleue: it followis neceſſarlie, yat as al yir, ar in al aiges tobe obſeruit: ſua alſua yai thingis quhilkis ar ordanit, for nocht changeing of ye fayth, in al aiges ar commandit. To
An illatioun or conſequence. preche heirfor ony thing to Chriſtiane catholikis, by it quhilk yai hef reſauit, wes neuir leſum, neuir is leſum, nor neuir ſalbe leſum. And to accurſe yame, quha precheit ony thing by it quhilk wes anis reſauit, wes neuir vnleſum, neuer is vnleſum and neuir ſalbe vnleſum. quhilkis thingis ſen ſua ar, is yair ony man of ſa grete ſuilhardines, quha ſuld preche by it,

quhilk is precheit in ye Kirk? or of ſa grete lychtnes, quha ſuld reſaue by it, quhilk he hes reſauit fra ye Kirk? Lat him cry, and cry agane, and yat to al men, and at al tymes, and oueralquhare, and be his writtingis lat him cry, he quha is ye choiſin weſchell, he quha is maiſter of ye gentilis, he quha is ye trompet of ye Apoſtolis, he quha is herald of al cuntreis, he quha knawis ye ſecretis of heuin, yat gif ony man ſal preche ony new doctrine, lat him be accurſit. And on ye wthir ſyde contrare cryis certane padokis, filthy verming, and fleis præparit to the dethe, of ye quhilk ſort are ye Pelagianis, and yat to ye catholikis? Be our auctoritie, ſay yai, be our dominioun, be our expoſitioun, condemne yat thing quhilk ze held, hald yat thing quhilk ze condemnit, caſt away zour auld fayth, ye determinationis of zour fatheris, ye pledgeis of zour eldaris, and reſaue: quhat materis I pray zow? I wg to tell. For yai ar ſa prydeful, yat nocht onlie yai appere, yat yai may nocht be affirmit, bot nocht tobe confutit without ſum horrible cryme.

S. Paul.

An illuſioun of the plagis in Ægipt.

Ar nocht ye Caluinianis yis day as proud in Scotland?

Quhy ar ſum cunning men ſufferit be God ſumtymes to preche errouris. Item yat hæreſeis ar callit alſo ſtrange Godis. Cap. XII.

Bot ſum man will ſay: Quhy oftymes heirfor ar yai ſufferit be God ſum excellent perſones placeit in ye Kirk, to preche new thingis to the catholikis? This is an apt quæſtioun, and worthy tobe tretit mair diligentlie and mair largelie: to ye quhilk nochtyeles it becumis to ſatifie nocht of my awin ingyne, bot be auctoritie of ye diuine law, and be ye doctrine of an eccleſiaſtik maiſter. Lat ws yairfor heir ye haly man Moyſes, and lat him teche ws, quhy cunning men, and quha for ye gift of ſcience, be ye Apoſtil ar callit alſo Prophetis, ar permittit ſumtyme to ſetfurth new doctrine, quhilk the auld teſtament be an allegorik ſpeche vſeis to cal ſtrange Godis, for yat cauſe to wit, yat ſua be hæretikis yair opinionis ar haldin in reuerence, as be ye gentilis wes yair Godis. Thairfor bliſſit Moyſes wrytis in Deuteronomie: Gif a Prophet, ſays he, ſal ryſe in ye middis of the, or quha ſal ſay, yat he hes ſein a dreme. That is a techear * placeit in ye Kirk, quhome his diſcipulis or auditouris beleuis to teche, be ſum reuelatioun. Quhat yairefter? And gif he ſal foreſpeik, ſays he, a ſigne or

S. Paul callis ye expoſitouris of ye ſcriptuir prophetis.

Strange godis ar callit erroneous doctrine.

Deut. 13.

An allegorik ſpeche is, quhen an wyir thing is meanit, yan ye wordis planelie ſignifiis.

* Zea bot ye new techearis takis ye place at

yair awin hand.

foretaking, and it ſal chanſe, as he hes ſpokin. I wate nocht treulie quhattin a grete maiſter is ſignifiit, and of ſa grete ſcience, yat he mot appere to his awin ſcoleris to knaw nocht only manly thingis, bot alſo yat he may knaw afoir yai thingis, quhilkis ar aboue man. Of quhilk kynd yair diſcipulis, almaiſt bragis to hef bene Valentinus, Donatus, Photinus, and Apollinaris, and ye reſt of yat ſort. And quhat yaireſter? And he ſal tel to ye, ſays he, Lat ws go and follow ſtrange Godis, quhome yow miſknawis: and lat ws ſerue yame. Quhat ar ſtrange Godis, bot ſtrange errouris, quhilkis yow miſknew, and is new and nocht hard? And lat ws ſerue yame: yat is, lat ws beleue yame, and follow yame. Quhat yan finalie? *Thou ſall nocht heir*, ſays he, *the wordis of yat Prophet, or dremar.* And quhy I pray the, is yat thing forbiddin be God nocht tobe techeit, quhilk be God is forbiddin to be hard? Becauſe, ſays he, ye Lord zour God temptis zow, yat it mot be plane, quhidder ze luue him or nocht in all zour hert, and in all zour ſaul. Mair cleirlie yan the lycht the cauſe is oppinnit, quhy ſumtymes the prouidence of God ſufferis ſum reularis of ye kirkis to preche ſum new doctrine: that the Lord zour God, ſays he, mot preue zow. And ſuythlie it is a grete temptatioun, quhen that man, quhome thow beleuis tobe a Prophet, a Diſciple of the Prophetis, a Doctour and affirmar of the veritie, and quhome thow hes embraceit in grete veneratioun and luwe, the ſamin man fra hand ſuld inbring in hidlingis peſtilent errouris, quhilkis haiſtelie yow may noth parſaue, quhilis you is led be ye præiudice of ye auld doctrine: and iugeis noth leſum eſalie to condemne it, ſa lang as yow is empeſcheit be ye affectioun of yi auld maiſter.

To haif confidence in ony ane man, quhow pernicious is it.

Note.

Quhy ſufferis God ſumtymes hereſeis to ryſe vp.

It is a grete temptatioun gif yi biſchope preche is hereſie, bot nocht ſa grete gif a ſtranger, to quhome yow aucht na attendence, precheis ye samin.

Exemples of temptatioun in ye lauchful miniſteris of ye Kirk: and firſt of ye hæretik Neſtorius, quha wes a Biſchope lauchfullie ordinat. Cap. XIII.

Heir perchanſe ſum man wald aſk, that yir thingis quhilkis ar allegeit be haly Moyſes, be ſum eccleſiaſtical exemples war maid plane. It is a iuſt requeiſt and nocht lang tobe delayt. For yat I may begin at the nerraſt and maiſt manifeſt: quhattin a temptatioun think we it to hef bene, quhen

that miſcheuous Neſtorius haiſtelie of a ſcheip turnit in ane wowlf, began to ryue ye flok of Chriſte? quhen yir ſamin men quha wes revin and gnawin be him, beleuit yat he hald bene ane of Chriſtis ſcheip, and thairfor wär thai mair patent to his byting. For quha wald eſalie beleue yat man to erre, quhome he ſaw electit be ſa grete iugement of ye Empyre, and haldin in ſa grete fauour of ye Preiſtis? quha with ſa grete luue of ye ſanctis, with ſa grete fauour of ye peple, daylie wes renounit, quha oppinlie tretit ye word of God, and confutit alſo the peſtiferous errouris of ye Iowis and Gentilis. Be ſik a maner as yis, I pray zow quhome wald he nocht cauſe trow, yat he techit ye trewth, precheit ye trewth, and vnderſtuid ye trewth? Quha yat he mycht oppin ye way to his awin ane hæreſie perſuitit ye blaſphemeis of al hæreſeis. Bot yat wes it, yat Moyſes ſays: The Lord zour God temptis zow, gif ze luue him, or nocht.

A greatear temptatioun, nor quhen a rennigat and a voluptuous preist, or munk makis his assalt aganis the trewth.

A delitio⁹ venum.

Of ye hæretik Photinus. Cap. XIIII.

And yat we ſett Neſtorius aſyde, in quhome wes euir mair admiratioun, yat proffet: mair fame and name, yan experience: quhome be ye opinioun of ye peple a certane tyme throw manlie fauour mair yan godlie, wes haldin in æſtimatioun: lat ws mak mentioun of yame rather quha being excellent in grete actis, and grete diligence, become nocht a litle tentatioun to ye catholik men: as in Pannonia in ye memorie of our eldaris, Photinus is rememberit to hef temptit ye kirk of Sirmitane, quhare quhen with grete fauour of al men, he wes promotit to ye dignitie of Preiſtheid, and certane tyme maid miniſtratioun yair as a catholik, fra hand as yat euil Prophet or dremar, quhome Moyſes ſignifiis, began to perſuade ye peple of God committit to him, yat yai ſuld follow ſtrange Godis, yat is ſtrange errouris, quhilkis afoir yai miſknew. Bot yis is a commoun thing, bot yis wthir a pernicious: inſafer as to ſa grete a wickitnes, he vſeis nocht a mein and a vulgar ſupport. For he wes bayth potent in quiknes of ingyne, excellent in ye riches of leirning, and weray piſſant in eloquence: as he quha had copiouſlie and grauelie bayth reſſonit and writtin in bayth ye toungis, quhilk thing is maid manifeſt be his bukes zit reſting, quhilkis he partlie maid in Greik, and partlie in Latin. Bot it chanſeit weil, yat

Pannonia wes yai landis quhilk nou ar callit Vngarie and Austrik.

Photinus a cunning hæretik.

Ye ingyne, leirning, and eloquence of Photinus.

ye ſcheip of Chriſte committit to him, gretumlie and warlie walkryſe, for
Deut. 13. ye catholik fayth, haiſtelie had reſpect to ye ſaynges of Moyſes afoir wairning: And albeit yai meruelit at ye eloquence of yair Prophet and Paſtour, zit yai miſknew nocht ye temptatioun. For quhome yai afoir as ye belwodder of ye flok followit, ye ſamin yairefter as a woulf, yai began to flie.

Of ye hæretik Apollinaris. Cap. XV.

And nocht onlie be exemple of Photinus, bot alſo of Apollinaris leir we ye perel of yis temptatioun in ye Kirk, and togidder ar aduertiſit mair diligentlie to obſerue ye ſaifgaird of ye fayth. For he engenerit to his ſcoleris richt vehement cummeris, and grete perplexitie: as quhen ye auctoritie of ye Kirk drew yame fra yis ſyde, and ye familiaritie of yair techear drew yame abak agane fra ye wthir ſyde: ſua yai ſweand and ſwounand betuix thame twa, determinatis nocht quhat wes ſpecialie eraſt tobe choſin be yame. Bot peraduentuir yat man wes of ſik ſort, yat he wes worthy lychtlie tobe contemnit. Zea, trewlie he wes ſa excellent, and ſik a man, to quhome yai micht ouer haiſtelie hef geuin credit in mony thingis. For
The excellencie of Apollinaris. quha wes mair excellent yan he in quiknes of ingyne, in exerciſe, and leirning? Quhow mony hæreſeis in mony volumis oppreſſit he, quhow
Of his large writtingis aganis Porphirius. mony errouris inimeis to ye fayth confutit he, ane ſigne yairof may be yat noble an large werk, of na les yan of thretty buikis, in ye quhilk be grete heip of probationis he confoundit ye woud fals allegeance of Porphirius. It war a lang tyme to reherſs al his werkis, be ye quhilkis trewlie he micht hef bene æquall to ye grete bigaris of ye kirk, war nocht be yat prophane luſt of hæretik curioſitie, I wate nocht quhat noueltie he had found, be quhilk, as be ye admixtioun of certane lepre, he defylit al his labouris: yat his doctrine mycht be callit nocht ſa mekle ædificatioun, as temptatioun of ye kirk.

Of ye principal hæreſeis of ye forenameit: and firſt of Photinus errour. Cap. XVI.

Heir perchanſe it may be aſkit at me, yat I declare ye hæreſeis of ſum of

yame afoir nameit, to wit of Neſtorius, Apollinaris, and Photinus. Bot yis thing treulie to ye mater of ye quhilk we now talk, pertenis nocht. For we hef tane porpoſe nocht to diſcuſs ye errouris of euery man, bot to produce ye exemplis of few, be quhilkis euidentlie and cleirlie it mot be ſchawin, yat quhilk Moyſes ſpeikis: that is to wit, gif ony techear in the Kirk, he being a Prophet alſo in the interpreting ye myſteriis of ye Prophetis, attemptis to inbring ony nouatioun in ye Kirk of God. yat ye prouidence of God, ſufferis yat thing tobe for our probatioun. It ſalbe profetable heirfor in the bypaſſing, quhat the foirnamit hæretikis thinkis, ſchortlie to expone, that is Photinus, Apollinaris, and Neſtorius. This heirfor is the ſect of Photinus. He affirmis that God is ſingle † and ſolitare, and tobe confeſſit of ye Iowis manere: he denyis ye fullines of ye trinitie, and nothir thinkis he tobe ony perſoun of ye Sone of God, or ony perſoun of ye haly ſpirit: bot affirmis Chriſte tobe only a man allane, to quhome he aſcriuis ye beginning tobe of Marie, and ſua on al manere techeis he, yat we ſuld worſchip onlie ye perſoun of God ye father, and worſchip Chriſte only as a man.

Thir auld hæretikis barkit specialie aganis Christe our heid: bot ye new aganis the kirk his mystical body, and sumtymes aganis bayth.

† That is without distinctioun of persones.

Of the hæreſie of Apollinaris. Cap. XVII.

THIR thingis heirfor techis Photinus. Bot Apollinaris in a manere crakis and waintis that he conſentis in Deid to the vnitie of the trinitie, and yat trewlie be full hailnes of fayth, bot be oppin profeſſioun he blaſphemis ye incarnatioun of ye Lord. For he ſays that in the body of our Saluiour, yat othir aluterlie yair wes nocht a manis ſaul, or at the leiſt, that yair wes ſik a ſaul, quhilk wantit mynd and reſſoun. Atouer he ſaid yat ye fleſche of ye Lord, wes nocht reſauit of ye fleſche of ye haly virgine Marie, bot deſcendit frome heuin in ye virgine. And he all tymes flowand and doutſum ſumtyme precheit it tobe coæternal, and euir alyke leſtand with ye ſone of God, and ſumtyme it to hef bene maid of the diuinitie. For he wald nocht twa ſubſtances tobe in Chriſte, ane diuine and an wthir humane, ane of ye father, an wthir of the mother: bot he beleuit that ye ſelf natuir of the ſone of God wes cuttit ſindrie: as that ane part perſeuerit in God, and ane wthir part wes turnit in ye body: as quhen ye ve-

ritie ſays of twa ſubſtances, tobe ane Chriſte, he contrarious to ye veritie, of ane diuinitie of Chriſte, wald affirm twa ſubſtances to hef bene maid. hiddirtillis ſua dremis Apollinaris.

Of Neſtorius errour. Cap. XVIII.

Bot Neſtorius be a contrarious ſeiknes to Apollinaris, quhen he imaginatis him ſelf to diuide twa ſubſtances in Chriſte, he bringis in fra hand twa perſones, and be an vnhard wickitnes, he will that yair be twa ſones of God, twa Chriſtis: ye ane tobe God, and ye wthir man: ye ane of ye father, ye wthir quhilk is generat of the mother. And yairfor affirmis he, haly Marie nocht tobe callit *θεότοκον* (yat is ye mother of God) bot *χριστότοκον* (yat is ye mother of Chriſte:) for that cauſe to wit, yat nocht yat Chriſte, quhilk is God, wes borne of hir, bot that, quhilk wes man. Gif ony man thinkis him in his writtingis to name ane Chriſte, and to preche ane perſoun of Chriſte: Lat him nocht beleue him fulechelie. For othir hes he inuentit that be craft of diſſauing, yat be guid, he mycht mair eſalie perſuade ye euill, as ye Apoſtill ſays: Be guid he hes wrocht to me dethe: or yairfor as we hef ſaid, for diſſait, in ſum places of his writtingis he bragis yat he beleueis tobe ane Chriſte, and ane perſoun of Chriſte. Or at ye leiſt efter ye birthe now of ye virgine he ſays, yat twa perſones conuenis ſua in ane Chriſte: yat nochtyeles in the tyme of the conceptioun and birthe of ye virgine, and a litle yairefter, he contendis to hef bene twa Chriſtis: and quhen to wit Chriſte wes firſt borne a commoun man and man allone, and nocht zit marrowit be the vnitie of ye perſoun of ye ſone of God, yat yairefter the perſoun of the ſone of God, reſauing him to ye ſelf deſcendit: and albeit now he reſauit remanis for atyme in ye glore of God, zit that na difference ſuld be hald betuix him and wthir men. Thir thingis ſua Neſtorius, Apollinaris, and Photinus as woud doigis, barkis contrare ye catholik ſayth. Photinus nocht confeſſing ye trinitie, Apollinaris ſayng ye natuir of the ſone of God tobe conuertible, and nocht confeſſing twa ſubſtances tobe in Chriſte, and othir denying ye hail ſaul of Chriſte, or at the leiſt denying mynd and reſoun tobe in ye ſaull, and affirming ye word of God to hef bene for the knaulege of the

The craft of heretikes.

Rom. 7.

Ye summe of yir thre errouris.

mynd: Neſtorius allegeing twa Chriſtis oyir euir tobe, or ſumtyme to hef bene.

Quhat is ye trew catholik fayth aganis yir hæretikis. Cap. XIX.

Bot ye catholik Kirk vnderſtanding bayth richt of God and of our Saluiour, nothir blaſphemis contrare ye myſterie of the trinitie, nor contrare ye incarnatioun of Chriſte. For it worſchipis ane diuine ſubſtance in fulnes of ye trinitie, and æqualitie of the trinitie in ane and in the ſamin maieſtie: and ane Ieſus Chriſte, and nocht twa Chriſtis, and ye ſamin tobe bayth God and man. It beleuis ſuythlie tobe in him ane perſoun, bot twa ſubſtances: twa ſubſtances ſuythlie, bot the twa ſubſtances tobe ane perſoun: becauſe the word (or ſone of God) is nocht changeable, that he may be changeit in a body. It beleuis ane perſoun, leſt profeſſing twa ſones it mot be iugeit to worſchip a quaternitie, and nocht ye trinitie. Bot it is weray proffetable that we explane ye ſamin thing agane and agane, mair diſtinctlie and expreſſlie. In God is ane ſubſtance, bot thre perſones: in Chriſte twa ſubſtances, bot ane perſoun. In ye trinitie is ane wthir and ane wthir, bot nocht ane wthir ſubſtance and ane wthir ſubſtance. In our Saluiour is ane wthir ſubſtance and ane wthir ſubſtance: bot nocht ane wthir and ane wthir. Quhow is yare in the trinitie ane wthir and ane wthir, and nocht ane wthir ſubſtance? Becauſe to wit, ane wthir is ye perſoun of ye father, ane wthir of ye ſone, and ane wthir of ye haly gaiſt: bot zit yair is nocht ane wthir and ane wthir, bot ane and ye ſamin natuir of ye father, and of ye ſone, and of ye haly gaiſt. As in our Saluiour yair is ane wthir ſubſtance and ane wthir ſubſtance, bot nocht ane wthir and wthir. Becauſe to wit, ye ſubſtance of ye diuinitie is ane, and of ye humanitie ane wthir: bot zit ye diuinitie and humanitie is nocht ane wthir Chriſte, bot ane and ye ſamin Chriſte, ane and ye ſamin ſone of God, and of ane and ye ſamin Chriſte and ſone of God, is ane and the ſamin perſoun. As in a man the body is ane thing, and ye ſaul an wthir thing: bot ye ſaul and body is ane and the ſamin man. In Petir and Paul ane thing is ye ſaul, an wthir thing is ye body: and zit ye ſaul and ye body ar nocht twa Petiris: or ye ſaul is ane Paul, and ye body ane wthir Paul: bot Petir is ane and ye

Note the godly eruditioun of ye wrytear, in ye hie myſterie of ye haly trinitie, and of our Saluiour.

Ane wyir and ane wyir: yat is, in perſonis. In ye diuinitie is ane ſubſtance and thre perſones: bot in Chriſte ane perſoun and twa ſubſtances, diuine and humane.

A ſimilitude.

ſamin, and Paul is ane and the ſamin, being of twa and diueris naturis of ſaul and body. Sua heirfor in ane and ye ſamin Chriſte, ar twa ſubſtances: bot ane is diuine, and ane wyir is humane: ane of God the father, ane wyir of ye virgine ye mother: ane coæternal and æqual with ye father, ye wthir in tyme les yan ye father: ane of ye ſamin ſubſtance with ye father, ane wthir of ye ſamin ſubſtance with ye mother: zit bot ane and ye ſamin Chriſte is in bayth ye ſubſtances. Heirfor Chriſte God is nocht ane, and Chriſte man an wthir: nocht ye ane nocht creat, and ye wthir creat: nocht the ane impaſſible, and the wthir paſſible: nocht ye ane æqual with ye father, and ye wthir les yan ye father: nocht ye ane of ye father, and ye wthir of ye mother: bot ye ane and ye ſamin Chriſte is God and man: ye ſamin nocht creat and creat: ye ſamin vnchangeable and impaſſible: ye ſamin changeit and ſufferit: ye ſamin æqual to ye father, and les: ye ſamin of ye father afoir al warldis begottin: the ſamin in the warld generat of the mother: perfyte God, and perfyte man: in him as God ful diuinitie, in him as man ful humanitie. Humanitie, I ſay, ful as it quhilk hes bayth ſaul and body, bot a weray body, zea our body, and body of ye mother: a ſaul trewlie endewit with vnderſtanding, ſtrenthit with mynd and reſſoun.

In Chriſte Ieſus is na commixtioun nor changeing of diuinitie in humanitie, or contrare: bot bayth ye twa naturis vniit in ane perſoun, without al præſenting of ony wther perſoun. Cap. XX.

THAI ar heirfor in Chriſte ye word, ye ſaul, and body: bot al yis thing is ane Chriſt, ane Sone of God, ane Saluiour, and our Redemar. Bot ane nocht be, I wate nocht quhat, corruptible confuſioun of the diuinitie and humanitie, bot be ane hail and certane ſingular vnitie of perſoun. For yat coniunctioun changeit nor conuertit nocht ye ane in ye wthir, quhilk errour is propre of ye Arrianis: bot ſua ionit yame bayth in ane, yat ye ſingularitie of ye ane and ye ſamin perſoun, euir remaneing in Chriſte, for euir alſo mot perſeuere ye proprietie of euery ane of baith ye natuiris: to wit yat God neuir beginnis tobe ye body: quhilk thing alſo is maid plane be exemple of ye ſtate of man. For nocht onlie in yis præſent lyfe, bot

in ye lyfe tocum alſo euery man ſal conſiſt of body and ſaul: zit neuir ſal ye body be turnit in ye ſaul, nor ye ſaul in ye body. Bot euery man being to leue without end, in euery man without end neceſſarlie ſal perſeuere ye difference of bayth ye ſubſtances. Sua in Chriſte alſo ye proprietie of bayth ye ſubſtances, is tobe retenit to euery ane yairof, ſaiſing zit ye vnitie of perſoun. Bot quhen we name oftymes ye perſoun, and ſays yat ye perſoun God wes maid man, gretumlie is tobe ferit, yat we appere nocht to ſay yis, yat God the ſone be only imitatioun of doing, hes tane vpon him our natuir: and quhateuir yat thing be of manlie leuing, quhilk he did, yat he did it as ouerſchaddowit, and nocht as a weray man: as it vſeis tobe done in ye playng places, quhare a man ſchortlie plays ye partis of ſindry perſones, of quhilkis nane is he in deid. For quhouoft euir yat ony imitatioun of wyir menis doingis is tane vpon ony, ſua ye offices or werkis of wtheris ar done, yat yir zit quha dois yame, ar nocht ye ſamin perſones, quhome yai præſent. For lat ws nocht vſe, as for demonſtratioun, ye exemplis of ſecularis, and of ye Manicheis: quhen ye playar of a tragedie præſentis ye perſoun of a Preiſt, or of a King, he is nocht a Preiſt, or a King. For efter yat he hes endit ye part of his play, yai thingis alſo ceiſſis, quhilkis he tuke on him be yat perſoun. God ſtay fra ws yat wickit and curſit mokrie. Lat that be the madnes of the Manicheis, quha precheand phantaſeis ſays, yat the ſone of God become nocht the perſoun of a man in ſubſtance, bot be a certane apperand gyſing and conuerſatioun, ſinzeit ye ſamin. Bot ye catholik fayth ſua ſays ye ſone of God tobe maid man, yat he tuke nocht our natuir on him ſinzetlie and vnder a ſchaddow, bot verelie and manifeſtlie: and yat he præſentit nocht yai thingis, quhilkis pertenit to man, as of an wthir, bot exerceit yame as his awin, and aluterlie wes yat thing, quhilk he præſentit. As we our ſelfis alſo in yat we ſpeik, vnderſtand, leuis, and in ſubſtance ar, we præſent nocht wthir men, bot ar men in deid. For Petir and Iohne, that I may name yame ſpecialie, wes nocht men be præſenting wtheris, bot men in weray ſubſtance. Siklyke Paul nocht feinzetlie præſentit an Apoſtil, or feinzit him tobe Paul, bot wes an Apoſtil, and in weray ſubſtance wes Paul. Siklyke alſo ye ſone of God takand on him and haifand ane body in ſpeiking, doing, and ſuffering be ye fleſche, zit without al corruptioun

An errour heir confutit concerning ye ane perſoun in Chriſte.

The Manicheis.

Ye catholik doctrine.

of his natuir, he deinzeit him aluterlie to do yis in deid, nocht yat he be imitatioun ſchew or finzeit him tobe man, bot trewlie gaue him ſelf a perfyte man, nocht yat he ſuld appere or be iugeit, bot yat he ſuld be and that in weray ſubſtance a perfyte man. Heirfor as the ſaul adunit to the body, bot nocht zit turnit in ye body præſentis nocht an wthir man, bot is a man, and a man nocht be feinzeing, bot be ſubſtance: ſua alſo ye ſone of God without al changeing of ye ſelf, be vniing him ſelf to man, nocht be commixtioun of natuiris, nor be præſenting an wthir, bot in ye ſelf ſubſtance wes maid man. Heirfor lat al ye vnderſtanding of ſik a perſoun aluterlie be wappit away, quhilk be finzeing and præſenting an wthir, is tane on hand: quhare ane thing euir is in trewth, and ane wyir thing is finzeit, quhare yat man quha præſentis ye perſoun, neuir is he, quhome he præſentis. God forbid, yat be yis diſſaitful maner, ye ſone of God mot be beleuit, to hef tane on him ye perſoun of man: bot rather ſua, yat his ſubſtance remanyng vnchangeable, and takand ye natuir on him of a perfyte man, he mot be ye body ſelf, ye man ſelf, and ye ſelf perſoun of ye man, nocht a fenzeit, bot a trew perſoun: nocht in præſenting, bot in ſubſtance: nocht ſchortlie yat mot ceiſs with ye præſenting, bot quhilk aluterlie remanis in ſubſtance.

A ſimilitude.

That ye vnitie of perſoun in our Saluiour wes complete in ye virginis boſum. And yat ye propirteis of ye humane natuir in our Saluiour, ar catholiklie attribute to his godheid: and ye propirteis ſiklyke of his godheid, to his manheid: be reſſoun yat ye ſone of God and man, is ane Chriſte only in perſoun. And yat ye bliſſit virgin deulie is callit ye mother of God. Cap. XXI.

Heirfor this vnitie of perſoun in Chriſt, naways eftir the birthe of the virgine, bot in ye ſelf wombe of the virgine wes coniunit and perfytit. For we man gretumlie be war, that we confes Chriſte nocht onlie ane: bot alſo euir tobe ane: becauſe it is an intolerable blaſpheme, yat gif yow affirme yat he is now ane, zit ſumtyme yow wil contend yat he hes nocht bene ane, bot twa: yat is ane eftir ye tyme of baptime, bot twa about ye tyme of his natiuitie. Quhilk botumles ſacrilege na wyirways trewlie may

we eſchew, except we confes man vnit to God, in vnitie of perſoun, nocht in his aſcenſioun, or reſurrectioun, or in baptim, bot yan in ye motheris wombe, yan quhen ye virgine conſauit. For ye quhilk vnitie of perſoun, indifferentlie to him and alyke bayth thai thingis, yat ar propir to God, ar attribute to man, and quhilkis ar propir to ye body, ar appropriat to God. For frome yis ground is it, yat is reuelit in writ be God: bayth ye ſone of man to hef deſcendit frome heuin, and ye Lord of gloir to hef bene crucifiit in erth. Fra that ground is it alſo, yat ye body of ye Lord being maid, ye body of ye Lord being creat, yat ye ſone of God him ſelf mot be callit maid, ye complete wiſdome of God mot be callit ye creat knawlege, as in ye foreknaulege his handis and feit ar ſchawin to be peirſit. Be yis vnitie, I ſay of perſoun, yat thing alſo is perfytit be reſſoun of ſiclyk a myſterie, yat ye body of ye ſone of God being borne of an immaculat mother, God him ſelf in ye ſecund perſoun, mot be beleuit maiſt catholiklie to be borne of ye virgine, and maiſt wickitlie denyit to hef bene borne. Quhilk thingis ſen yai ar, God forbid yat ony man preiſs to defraude ye haly virgine of ye priuilegis of ye grace of God, as of hir ſpecial gloir. For ſche be a ſpecial gift of oure Lorde and God, bot of hir ſone, maiſt treulie and bliſſitlie is tobe confeſſit tobe θεότοκος (yat is, ye mother of God). Bot nocht on yat manere ye mother of God, as ſum vickit hæreſie ſuſpectis: quhilk affirmis hir to be callit be name onlie ye mother of God, as ſche quha buir a man quha efterwart was God: as we cal ye mother of a Preiſt, or ye mother of a Biſchope, nocht now in ye bering of a Preiſt or a Biſchop, bot in ye bering a man, quha eftirwart wes maid a Preiſt or Biſchope. Nocht ſua I ſay, haly Marie is ye mother of God, bot yairfor rather, becauſe, as it is ellis ſaid, yat in hir conſecrat boſum, yat maiſt haly myſterie wes wrocht, quhilk for a ſingular and onlie vnitie of perſoun, as ye ſone of God in manly nature is man, ſua man in God, is God.

Note. A proffetable reul, to vnderſtand ſindry ſcripturis concerning our Saluiour. Io. 3. 1. Cor. 2.

Psal. 21.

Aganis an hæresie contrare to yis trewth.

A repetitioun of ye errouris præceding: with a congratulatioun to ye trew catholik Kirk, for hir ſynceritie of fayth. Cap. XXII.

Bot now to yai thingis, quhilkis of ye foreſaidis hæreſiis ar of ye catholik

fayth ſchortlie ſpokin afoir, for ſtrenthin of oure memorie, lat ws ſchortliar and mair narroulie reherſe: to wit, yat ye thingis reherſit agane may be bayth mair fullelie vnderſtand, and preſſit in memorie mair firmlie may be kepit. Lat it be heirfor an accurſe to Photinus, quha nocht refauis ye fullines of ye Trinitie, and quha prechis yat Chriſt is man onlie. Lat it be an accurſe to Apollinaris, quha affirmis, yat yair is corruptioun of ye Trinitie changeit in Chriſt, and quha takis away the proprietie of ye perfyt manheid in him. Lat it be an accurſe to Neſtorius, quha denyis God tobe borne of ye virgine, and affirmis tobe twa Chriſtis, and ye fayth of ye Trinitie being ſchote away, introducis til ws a Quaternitie. Bot bliſſit is ye catholik Kirk, quha wirſchipis ane God in fullines of Trinitie, and ſiklyk æqualitie of ye Trinitie in ane diuine ſubſtance: yat noyir ye ſingularitie of ye ſubſtance, mot confund ye proprietie of perſones, nor zit ſiklyk ye diſtinctioun of ye Trinitie, mot diuide ye vnitie of ye godheid. Bliſt, ſay I, is ye Kirk, quha in Chriſt beleuis tobe twa weray and perfyte ſubſtances, bot ye perſoun of Chriſt to be ane: yat nothir ye diſtinctioun of naturis mot diuide ye vnitie of perſoun, nor zit alykways ye vnitie of perſoun mot confound ye difference of ſubſtances. Bliſt, I ſay, is ye Kirk, quhilk yat it mycht grant bayth euir to be, and to hef bene ane Chriſte, confeſſis the manheid vnitit to the Godheid, nocht eftir ye birthe, bot ewin in ye ſelf wombe of ye virgine. Bliſt, I ſay, is ye Kirk, quha vnderſtandis God maid man, nocht be changeing of natuir, bot be reſſoun of ye ane perſoun, of ye perſoun trewlie nocht finzeit, appering, and vaniſſing away: bot of ye ſubſiſting perſoun, and euir permanent. Bliſt, I ſay, is ye Kirk, quhilk prechis yis vnitie of perſoun to haif ſa greit power, yat yairthrow be a meruolous and intellable myſterie, it attributis ye godlie propirteis to man, and ye manlie to God. For yairthrow yat man deſcendit from heuin as concerning God, it denyis nocht: and beleuis yat God as concerning man, wes in ye erd maid, ſufferit, and crucifiit. Thairthrow breuelie it confeſſis bayth man to be ye ſone of God, and God ye ſone of ye virgine. Bliſt heirfor and worſchipful, ſanctifiit, and maiſt haly is yat confeſſioun, aluterlie to be comparit to yat ſupernal louing of ye Angelis, quhilk be ane threfald bliſſing glorifiis ane Lord God, for ſpecialie yairfor it furthſchawis ye vnitie of Chriſt: yat ye myſterie of ye trinitie exceid nocht in

Obſerue guid Chriſtiane, that you be partisman of yir bliſsingis.

Io. 3.

numbir. Thir thingis ar ſpokin, as it war be ye way, ane wyer tyme mair fullelie to be tretit and explanit.

He returnis to ye temptatioun of ye faythful be erroneous doctrine, techeing al guid Chriſtiane, yat he ſuld reſaue ye doctouris aggreing with ye Kirk, and nocht leue ye fayth of the Kirk with ony ane doctour quhatſumeuir. And firſt of Origine. Cap. XXIII.

Now lat ws return to our porpoſe. We ſaid thairfor in the former partis yat in ye Kirk of God, tentatioun of ye peple wes ye erroure of ye techear: and inſamekle the tentatioun gretar, quhowmekle he war cunningar, quha had errit. Quhilk thing firſt be authoritie of ſcripture, yairefter be exemplis of the kirk we declarit: to wit be the reherſing of yame, quha quhen ſumtyme war eſtemit of hail fayth, and at lenthe zit othir fel in an wther manis ſect, or yame ſelf inuentit yair awin hæreſie. A gret mater trewlie and proffetable to be lerit, and neceſſare to be brocht in memorie: quhilk thing diligentlie be abundance of exemplis we ſuld mak cleir, and ding in ye eris of men: yat al catholikis almaiſt hes knawin, yat yai ſuld reſaue ye doctouris with ye kirk, and nocht with ye doctouris leue ye fayth of the kirk. Bot I think yis, yat ſen we may produce mony in yis kynd of tentatioun, yat almaiſt nane is that may be comparit to the tentatioun of Origine: In quhome yai war mony thingis ſa fer excellent, ſa ſingular, ſa meruolous yat in ye begynning ony man eſalie mycht iuge credit to be geuin to al yat he affirmit. For gif lyfe makis authoritie, he wes a man of grete labouris, of grete chaſtitie, of grete patience and ſuffering: Gif gentrice or leirnyng, quha was mair noble yan he? Firſt quha was borne in yat houſs, quhilk wes maid noble be martyrdome? and yairefter for Chriſtis ſaik nocht onlie wes denudit of his father, bot of al his geiris alſo, ſa mekle proffetit in the ſtryte way of haly pouertie, yat he for confeſſing the Lord oftymes (as yai ſay) wes afflictit. Bot zit thir thingis allane war nocht in him: quhilkis all efterwart mycht be temptatioun, bot ſa grete alſo quiknes of ſa profound, ſa ſcharpe, ſa gentil ingyme, yat almaiſt he gretumlie and fer ourcome al wtheris: and of ſa gret excellencie of leirnyng and of al eruditioun, yat yai war litle of diuine philoſophie, and

Note.

Of Origine.

Of the ſingular propirteis in Origine.

Sa mony excellent propirteis wes nocht knawin, amangis al our rennigatis: quharefor mair miſcheantlie wes ye feble of fayth vincust.

almaiſt peraduentuir nane of humane philoſophie, quhilk he had nocht throwchlie knawin. To quhois knawlege quhen the Greikis gaue place, the Hebrew literis alſo war exornat be him. Bot quhairto ſal I tel of his eloquence? quhais ſpeche wes ſa pleſand, ſa iocund, ſa ſueit, yat to me apperit out of his mouthe, nocht wordis ſa mekle, as certane hwnie to hef flowit. Quhat thingis difficil to perſuade, be ſtrenthe of diſputatioun maid he nocht plane? Quhat thingis difficil to be done dreſſit he nocht, yat yai mot appere maiſt facil. Bot perchanſe, be knottis onlie of argumentatioun he dreſſit his allegeance. Ze planelie neuir wes ony of the doctouris, that vſeit may exemplis of Godis law. Bot I trow yat he wrate bot litill: na mortal man wrate mair: yat it apperis to me yat al his writtingis may nocht onlie nocht be perfytlie red, bot na wayis may be found. To quhome yat na thing ſuld inlake to ye occaſioun of ſcience, ye fowthe of age aboundit alſo. Bot peraduenture he wes litle happy be his ſcoleris: quha ewir was mair happy? furth of his boſum treulie become innumerable Doctouris, innumerable Preiſtis, confeſſouris, and Martyris. Bot quhou gret wes yan ye admiratioun of him amangis al men, quhow grete the gloir, quhou grete ye fauour, quha can declair? quha weil ſtudious of religioun come nocht fleand to him, fra ye vtmaiſt partis of ye warld? quhat Chriſtiane worſchipit nocht him, as a Prophet? quhat Philoſophour worſchipit him nocht, as a maiſter? Quhow worſchipful wes he, nocht onlie to ye priuat eſtate of men, bot to ye Empyre ſelf alſo, ye hiſtoriis declaris: quhilkis ſchawis that the mother of Alexander ye Empriour callit him in hir cumpanie and that for the merit trewlie of heuinlie wiſdome, with gift and luue of ye quhilk he was inflammit. Bot his epiſtolis alſo beris witneſs, quhilk he be authoritie of his pouer in Chriſte, wrate to Philip ye Empriour, quha wes ye firſt Chriſtiane of ye Romane Princis. Of quhais incredible knawlege gif ony reſauis nocht a teſtimonie be report of ws Chriſtianis, lat him at ye leiſt reſaue ye confeſſioun of ye Ethnikis, according to ye witneſſing of Philoſophouris. For wickit Porphyrius ſelf mouit be ye name of him, almaiſt in his barneage paſſit to Alexandria, and yair ſaw him yan ane aigeit man bot planelie ſik a ane, and ſa excellent yat he had aſcendit ye heich toure of al ſcience. Tyme ſal ſonear failze me, nor I may collect anis, for ye leiſt part, yai excellent thingis, quhilkis ſprang

His leirning in ye Greke and Hebrew toungis. His suete flouing speche: his strenthe in disputatioun.

Plaraque exemp. lat. hoc loco corrupta sunt.

Philip the first Christiane Empriour. Euseb. hist. Eccles. lib. 6.

Porphyri⁹ wes a blasphemous wrytear aganis the Christiane religioun.

of yat man: quhilkis al nocht onlie zit pertenit to ye gloir of religioun, bot alſo to ye a grete cauſe of tentatioun. For quha is he quha wald hef ſchaikin fra him a man of ſa grete ingine, of ſa greit leirnyng, of ſa gret beutifulnes, and nocht rather vſe yis ſentence: yat he had leuir erre with Origene, yan with wtheris to vndirſtand ye trewth? And quhat neidis mair? the mater declinit heirto, that nocht a manly, bot as the mater ſchew, a weray perelous tentatioun of ſa grete a perſoun, of ſa grete a doctoure, of ſa grete a Prophete, dounled mony fra the integritie of fayth. Quhairfor the ſamin Origene ſa excellent and ſik a man, quhylis he inſolentlie abuſeis the grace of God, quhylis he lippinnis ouermekle to his awin ingyne, and creditis til him ſelf largely, quhylis he eſtemis lytle ye auld ſimplicitie of ye Chriſtiane religioun, quhylis he præſumis to haif vnderſtanding by all wyeris, quhylis he contemnand the eccleſiaſtik traditionis, doctrine, and auctoritie of ye forefatheris, interpretis of a new manere certane heidis of ſcripturis, he deſeruit yat of him alſo, to ye Kirk of God it mot be ſaid: Gif a Prophet ſal ryiſs in ye middis of the: and a litle eſtir: Thow ſal nocht heir (ſays he) ye wordis of yat Prophete: and ſiklyke, Becauſe ye Lorde zoure God (ſays he) temptis zow, quhiddir gif ze luue him, or nocht. Trewlie nocht onlie a tentatioun wes it, bot alſo a grete tentatioun, quietlie and ſtep and ſtep to draw away be admiratioun of his ingyne, eloquence, conuerſatioun and ſauoure, ye kirk of God til him ſubmittit, and on him dependand, and na thing ſuſpectand of him, na thing fering him, haiſtelie fra the auld religioun til a new prophanatioun. Bot ſum man wil ſay, yat ye bukis of Origene ar corruptit. yis I ganeſtand nocht, bot erar wald ye ſamin, for yat is techit be ſum and alſo writtin, nocht be catholikis onlie, bot alſo be hæretikis. Bot that is the thing quhilk we ſuld now conſider that albeit him ſelf wes nocht, zit the buikis ſet furth in his name, is a grete tentatioun: quhilkis braiſtis owt in mony woundis of blaſphemeis, nocht as wther menis, bot as his ar red and luueit: yat albeit it wes nocht ye mynd of Origene in ye conſaiting of ye erroure: zit to perſuade the erroure, ye authoritie of Origine mot appere to mak mekle.

Of Origenis fal, and of ye cause yairof.

Origenis buikis be wtheris corruptit.

Of the fall of the grete leirnit man Tertulliane. Cap. XXIIII.

His eruditioun.

Bot the ſamyn is ye caſe of Tertulliane: for as ye wther amangis ye Greikis, ſua he amangis ye Latinis, is to be iugeit neir ye principal of al oure men. For quha wes bettir leirnit yan wes yis man, quha in ye diuine and humane materis wes mair exerceit? He trewlie al ye Philoſophie, and al ye ſectis of Philoſophouris, ye authoris and appreuearis of the ſectis, and al thair doctrine, al ye veritie of hiſtoriis and of excerciſeis, be a meruolous capacitie of mynd, perfytlie vnderſtude. Bot excellit he nocht of ſolide and hie ingyne: that na thing almaiſt he ſet him to, quhilk he othir peirſit nocht be ſcharpenes of wit, or be wechty reſſonis diſtroyit nocht. Ferther quha may dewlie expreſs ye louing of his eloquence? quhilk is dreſt be ſa grete, and be, I wate nocht quhat, force of reſſonis, yat it may ſchuit men forduart to ye conſent yairof, quhome it may nocht aluterlie tyiſt: Of quhome yai ar almaiſt ſa mony ſentences as wordis, quhow mony ſentences ſa mony victoriis. This thing knawis the Marcionis, Apelles, Praxeæ, Harmogenes, Iowis, Gentilis and yai callit † Gnoſtici, and ye reſt, quhais blaſphemeis he be mony and grete wolumis, as be certane fyireflachtis brak doun to nocht. And zit yis man alſo eftir al thir thingis, yis man, Tertullian I mein, litil grippand and ſtikand to the catholik doctrine of the vniuerſal auld aunciant fayth, and mair eloquent yan happy, his iugement yaireftir changeit, did at lenthe, yat of him the bliſſit confeſſor Hilarius in a certane place wrytis. Be his errour following, ſays he, fra his louable and approuable wrytingis he plukit away ye auctoritie: and he alſo in ye kirk wes a grete tentatioun. Bot of him I wil ſpeik na mair. This thing onlie wil I reherſe, that contrare ye command of Moyſes in yat he affirming the new furious madnes of ane Montanus ſproutand vp in ye Kirk, and yai woud dremis of new doctrine of certane voud women to be trew Propheciis, he deſeruit, yat of him and of his wrytingis it ſuld be ſaid: *Gif a Prophete ryſe in ye middis of the,* And eftir: *Thou ſal nocht heir the wordis of yat Prophete.* Quhy? *Becauſe,* ſays he, *ye Lord zour God temptis zou, quhidder ze luue him, or nocht.*

Quhais errouris he confutit. † Sua nameit for ostentatioun of yare science, quhen yai war maist vane, quha in yat parte now hes mony discipulis. In 5. Math.

Tertulliane apprenit ye dremis of Montanus.

Quha is to be callit a Catholik. Of ye miſerable ſtate of ye wauering in fayth: and quhou in ye haly catholik Kirk only is ſuir reſt of conſcience. Cap. XXV.

Be thir heirfor ſa mony, and ſa grete, and wtheris ſiklyk mony wechty eccleſiaſtical exemplis, we ſuld euidentlie perſaue, and according to ye law writtin in Deuteronomie mair cleirlie yan ye lycht vnderſtand: yat gif ony tyme ony techear in ye kirk, ſal wauer and aberre fra ye fayth, yat ye prouidence of God ſufferis yis to be to ye temptatioun of ws, quhidder we luue oure God or nocht, in al oure hart, and in al oure ſaul. Quhilkis thingis ſen yai ar ſa, he is a trew and a weray Catholik, quha luuis ye trewth of God, ye Kirk of God, and ye bodie of Chriſt. Quha præferris na thing to ye religioun of God, nor to ye catholik fayth: nocht præferring ye auctoritie of ony ane man, nocht ye luue, nocht ye ingyne, nocht ye eloquence, nocht ye philoſophie: bot diſpyſeand al thir thingis, and perſeuerand firme and conſtant in fayth, quhateuir thing he ſal knaw ye catholik Kirk vniuerſalie, to hef haldin of auld, yat thing onlie decretis he to be haldin, and to be beleuit be him. Bot quhatſumeuir thing yaireſtir be ony ane man, by al, and contrare al haly men to be brocht in of new, and nocht hard afoir: yat thing lat him vndirſtand to pertene nocht to religioun, bot rather to tentatioun, and yat ſpecialie that he is inſtructit be ye mynd and ſayngis of Sanct Paul, for yis is it, quhilk he wrytis in ye firſt to ye Corynthianis: It behuifis (ſays he) hæreſiis tobe, yat quha ar prouin mot be manifeſt amang zow. As he wald ſay, for yis cauſe, ye auctouris of hæreſie ar nocht haiſtelie be God ruitit out, yat ye prouin mot be maid manifeſt: yat is yat euery man mot appere quhow grippand, faythful, and conſtant luuear he be of ye catholik fayth. And in deid quhen euery noueltie ſpringis out, fra hand is perſauit ye wecht of ye corne, and lychtnes of ye caf: than without gret difficultie is it blawin out of ye barn fluir, quhilk without wecht wes haldin within ye ſamyn. For ſum ar quhilkis fra hand aluterlie blawis away: bot wyeris aluterlie ſchakin out bayth feriſs to pereis, and thinkis ſchame to returne, woundit, half deid, and half leuing: as yai quha hes drunkin ſik quantitie of wyne, quhilk noyir hes micht to ſlay, nor zit may be digeſtit: nothir cauſis to de,

Quhy permittis God errouris and hæreseis to spring vp.

Lat ye erroneous yis day, lay to thair doctrine to this lyne, and reul.

1. Cor. 11.

The corne, ye caf.

The half slane anis: nothir hait nor cauld.

A similitude.

The miserable state of ye wauering wittit in fayth. nor ſufferis to leue. O miſerable ſtate! O with quhou grete violence and feruour of cairis, and with quhou grete troublous blaſtis ar yai cacheit and careit! For now quhat way ye wind blawis, be ſuddane erroure ar yai reueiſt: now returnit to yame ſelfis, as certane contrarious wallis ar doung abak: now be ſuleche præſumptioun yai thingis alſo quhilkis apperis incertane, yai appreue: now be an vnreſſonable dredoure alſo yai thingis quhilkis ar ſuir, yai ſeir: incertane quhat way yai ſuld pas, or quhat way ſuld return: quhat they ſuld couet, or quhat ſuld eſchew: quhat yai ſuld hald, or quhat yai ſuld lat ſlip. Quhilk afflictioun trewlie, of thair doutſum and euil hung hart is a medicine of Godis rewth towart yame, gif yai war wyiſe. For heirfor without ye maiſt ſuir heuinning place of ye catholik fayth, be ſindry tempeſtuous ſtormis of thochtis and cuiris ar yai ſchaiking, ſtruking, and almaiſt ſlane, yat yai mot lat doun ye ſailis of thair proud conſait, ſchaikin out to heicht, quhilkis vickitlie thai had dilatit to ye windis of noueltie: and mot reduce and hald yame ſelfis within ye maiſt ſuir raid, and harbery of yare haly mother ye Kirk, and womet out agane fra ye ground yai bittir and tribulous ſeis of errouris, yat eftir yai micht drink ye fluidis of ye quick ſpringand wattir. Lat yame forzet weil, yat yai haif lerit nocht weil: and of al ye doctrine of ye kirk, quhilk be vndirſtanding may be tane, lat yame tak: quhilk may nocht, lat yame beleue.

The haly catholik kirk is a suir heuinning place, to a tribulit conſcience.

A trim metaphore.

Aganis ye inconſtant and curious new forgearis of ſectis and errouris. Cap. XXVI.

QVHILKIS thingis ſen ſa ar, I gretumlie reuoluand and panceand ye ſamin thingis with me ſelf, may nocht merwel aneuch of ſa gret wodnes of ſum men, at ſa gret impietie of yair blindit mynd, and ſchortlie at ſa gret luſt to erre and wauer, yat yai nocht content of ye rewl of beleif anis of ye auld techit and reſauit, bot ſeikis noueltie fra day to day, and euir ar deſyrous to eik ſum thing to religioun, to change, or to pluk fra it. As it war nocht ye heuinlie doctrine, yat ſufficeis anis tobe reuelit, bot manlie doctrine, quhilk may nocht bot be daylie mending, zea rather be repreuing be perfitit. Sen Godis word cryis, Paſs nocht ouer yai boundis (proptis, or marcheis) quhilkis thy fatheris hes putt. and: Aboue ye Iuge, iuge

Obſerue O forgearis of new phantaſeis.

Prouer. 11.

yow nocht. and: The ſerpent ſal byte him quha cuttis ye haige. And yat alſo of ye Apoſtil, be ye quhilk al ye vickit nouelteis of al hæreſiis, as be a ſpiritual ſuord, hes oftymes bene ſtowit away, and oftymes ar tobe ſtowit. O Timothe, ſaue that thing, quhilk is geuin ye to keip: eſchew- and ye prophane nouelteis of woceis, and ye contradictioun of ſcience falſlie ſa callit: quhilk ſcience quhen ſum men promiſis, thai hef errit, as concernyng fayth. And eftir yir thingis ar yai ony found ſa indurat, ſa inueterat, and of ſa ſchamelis a forret, of ſik obſtinat vnſchamefulnes, of ſa ſtanerie ſtubburnes, quha ſuld nocht ſubmit yame ſelfis to ſa gret plentuouſnes of thir heuinlie wordis? To ſa gret force and wecht ſuld nocht bow? be ſa ſtrang mellis and hemmeris quha ſuld nocht be betit doun? with ſa gret ſyreflachtis breuelie ſuld nocht be dung to ye ground? Eſchew ſays he, the prophane nouelteis of woceis. He ſayd nocht ye antiquiteis, he ſayd nocht the thingis haldin of hald: zea, rather planelie quhat contrarie mot follow, he furthſchew. For gif noweltie is to be eſchewit, antiquitie is to be haldin: and gif noweltie is prophane and vngodlie, antiquitie is haly and ſanctifiit. And oppoſitionis, ſays he, (or obiectionis) of ſcience falſlie ſa nameit. Treulie the name is falſs in the doctrine of hæretikis, that ignorance be ye name of ſcience, miſt be ye name of brycht and fair wedder, mirknes be ye name of lycht mot be colorit and clokit. Quhilk ſum men (ſays he) quhen yai promiſeit, yai errit, as concernyng faythe. Quhat thing promiſeit yai quhen yai errit? bot ane new and, I wait nocht quhat, vnknawin leirnyng. For yow may heir ſum of yame ſelfis ſay: Cum ze, O ignorantis and miſerable, quhilkis ar commonlie callit catholikis, and leir ye trew faythe, quhilk except ws, nane vnderſtandis, quhilk mony lyftymes of men afoir hes lyin hid: bot it is laitlie reuelit and furthſchawin: Bot leir it thiftuoulie and ſecreitlie, for it ſal delyte zow. And ſiklyke quhen ze hef lerit it, teche it in hidlingis, leſte ye warld heir, leſt ye kirk knaw. For it is geuin to few men to vnderſtand ye ſecrete of ſa grete a myſterie. Ar nocht yir ye wordis of yat huir, quhilk in ye prouerbis of Salomon callis til hir men by ye way, quhen yai had ye gait. Quha is (ſays ſche) ye maiſt fuleſche amangis zow, lat him cum by ye way to me. Bot ſcho callis ye puir of witt, ſayng: Tak to zow glaidlie ye hid breidis, and drink in hidlingis ye ſueit watter.

Eccle. 9.

Eccle. 10.

1. Tim. 6.

A grete feruour to ye trewth in yis auctour.

Of ye fals opinioun of ſcience amangis hæretikis.

The proud conſait of hæretikis is na new thing.

Sa began our rennigatis.

Prouerb. 9.

Quhat followis? Bot he wate nocht, ſays he, quhow erthlie creaturis paſſis in hir cumpanie. Quha ar ye erthlie creaturis? Lat ye Apoſtil declare it. Quha hes errit, ſays he, as concernyng fayth.

The wechty command of ye Apoſtil: Depoſitum cuſtodi. *yat is: Saue ye thing geuin ye to keip, is diſcuſſit. Cap. XXVII.*

Bot it makis mekle to ye porpoſe, to treit mair diligentlie, ye hail ſentence ſelf of the Apoſtil. O Timothe, ſays he, ſaue yat, quhilk is geuin
O. ye to keip: eſchewand ye prophane nouelteis of woices. O, yis exclamatioun is bayth of knawlege of thingis to cum, alyke and of cheritie. For he ſaw afoir ye errouris to cum, for ye quhilkis he alſo afoir wes ſorie.
Timothe Quha is Timothe this day? Bot other generalie ye vniuerſal Kirk, or ſpecialie ye hail cumpanie of Prælatis: quha awcht at ye leiſt to haif ye hail knawlege of Godis religioun yame ſelfis, or to teche it to wtheris?
Saue, &c. Quhat is, Saue yat thing quhilk is geuin ye to keip? Saue, ſays he, for theuis, for inimeis, yat quhen men ſlepis, yai ſaw nocht fetcheis vpon that
Matth. 13. guid ſeid of the quheit, quhilk the ſone of man hes ſawin in his croſt. Saue yat thing quhilk is geuin ye to keip. Quhat is ye thing, yat is geuin ye to keip? That is, quhilk is committit to ye, nocht yat quhilk is inuentit be ye: quhilk yow hes reſauit, nocht that quhilk thow hes imaginat: a mater nocht of ingyne, bot of techement: nocht of priuat vſurpyng, bot of publict traditioun: a mater brocht to the, nocht pronunceit be the: in quhilk thow ſuld nocht be an actour (inuentour or forgear) bot a keipar: nocht a lawmakar, bot a lawkeipar, nocht a gyde, bot a followar, Saue, ſays he, yat quhilk is geuin to ye, ſaif ye talent of ye catholik fayth vnbrokin and incorrupt. Quhat wes committit to ye, lat yat remane in thy poiſs, lat yat be randerit agane be ye. Thow hes reſauit gold, rander agane gold: I wil nocht yat yow in ye place of ane thing, ſlip in ane other: I wil nocht yat yow othir for gold ſchameleſlie put doun leid, or diſſaitfullie braſe: I wil nocht haif ye apperance, bot ye natuir planelie of
Note. gold. O Timothe, O yow Preiſt, O yow Techear, gif ye grace of God hes maid ye apt and ganeand be ingyne, exerciſe, and leirnyng: be yow a
Beseleel wes enduit Beſeleel of the ſpiritual tabernacle, graif owt ye precious ſtanis of godlie

doctrine, faythfullie ſet yame, wyſlie trim yame, eik to yame licht, brychtnes, beutifulnes and pleſance. Lat it be vnderſtand be thy expoſitioun, mair cleirlie, quhilk afoir was beleuit obſcuirlie: lat ye eftircumeris reioſe yat yai vnderſtand be ye, quhilk the antiquitie afoir had in reuerence, quhen yai vnderſtude it nocht. Zit teche ſa the ſamyn thing, quhilk thow hes lerit, that quhen thow ſpeikis newlie, yat yow ſpeik na new thingis.

be ye spirit of wisdum and science, to dres al thingis to ye ornament of ye tabernacle. Exod. 36. Neulie, bot na neu thingis, to be techit.

That it is proffetable to increſs in religioun and knawlege yairof, bot aluterlie vnleſum to alter or change ony thing yairin. Cap. XXVIII.

Bot perchanſe ſum man wil inqueir: Suld yair be heirſor in ye kirk of Chriſt na increſs of religioun? zis lat increſs be hald, and yat weray grete. For quha is he ſa inwyous to man, ſa odious to God, quha wald preiſs to ſtay yat thing? Bot zit ſa, yat ye increſs trewlie may be of fayth, and na change yairof: ſen to increſs pertenis onlie, yat euerie thing bydand in ye ſelf mot be amplifiit: bot it is proper to changeing, yat ane thing mot be transferrit and turnit in ane wther. It is expedient heirfor yat knawlege, ſcience, and wiſdome gretumlie and mekle mot grow and increſs, als weil of euerie man, as of al: als weil of ane man, as of ye hail kirk: and yat in al greis of aigis and tymes: bot zit onlie in the awin kynd, to wit, in ye awin doctrine, in ye awin vnderſtanding, and in ye awin ſenſe. Lat ye religioun of ſaulis follow ye natuir and maner of ye bodyis, quhilkis albeit be proces of zeris turnis ouer, reknis, and fwrthſchawis yair number and compt, zit thai remane ſtil ye ſamin thing, yat thai war. Thair is a gret difference betuix ye floure of barneage and ye maturitie and rypnes of ye eild. Bot zit ye ſamyn ar auld men, quha afoir wes childer: yat albeit ye ſtate and forme of ye ane and ye ſamyn man be changeit: zit nochtyeleſs ane and ye ſamyn natuir, ane and ye ſamyn perſoun remanis. Litle ar ye membris of infantis, grete of ye zoung men: zit ya ar ye ſamyn ſelf membris. Quhou mony iuncturis and membris ar yai of barneis, ſa mony ar yai of men: and quhat euery thingis yai ar, quhilkis be proces of ye rypear aige ar generit, yai war yan ſawin in ye ſtrenthe of ye ſeid: yat na thing yairefter wes produceit in ye auld men, quhilk yan lay nocht hid afoir in ye barneis. Quhair by thair is na dout

O quhou godly and cunninglie.

The incres of religioun.

Changeing.

A similitude of ye incres of bodyis and of religioun.

bot yis is ye lauchful and rycht reul of increſs, bot yis is ye ſuir and maiſt gay ordoure of grouing, gif the partes of the aige weiwe out yai membris, ſchape, and forme in ye mair of aige, quhilkis ye wiſdum of the makar of al, had formit afore in ye zoung anis. For gif manis ſchape, be eftir turnit in ony forme nocht of his awin kynd, or always ony thing be eikit to ye numbir of ye membris, or ocht tane fra ye ſamin: force it is yat oyer ye hail body decay and periſe, or be monſtruous, or at ye leiſt be waikit. Sa it is alſo decent, yat ye doctrine of ye Chriſtiane religioun mot follou yir lawis of increſs and grouing, to wit, yat be zeris it mot be ſtrenthit, be tyme dilatit, and be aige vpheit: nochtyeles yat it perſeueir incorrupt and vndefylit, and in ye hail meſoure of ye partis yairof, and in al ye membris and al ſenſis mot be ful and perfyte, quhilk by yat mot admit na interchange, na damnage of ye proprietie, nor reſauing na vthir definitioun yan afoire. As for exemple, oure eldaris of auld hes ſawin in yis ſeid tyme of ye Kirk, the ſeid of fayth, as of clene quheit, it is weray iniuſt and vnganand, yat we yair eftircumaris for ye ſelf veritie of ye quheit mot cheis ye errour of fitches, and put in ye place of ye wther. Quhy rather is nocht yis rycht and followis bettir, yat ye first and laſt procedingis diſaggre nocht amang yame ſelfis, yat of ye increſs of ye firſt inſtitutioun, as it war of ſawing of guid quheit, we mot alſo ſcheir the fruit of ye doctrine of quheit: yat quhen ony thing of ye natiue begynning of yai ſeidis, be proces of tyme be alterit in forme, and ſumtyme be pleſing, rank, and grow to maturitie: zit nochtyeles na thing be changeit of ye propirtie of ye firſt ſeid. albeit ye ſchap, zea, forme and difference be eikit: zit ye ſamyn natuir of euery kynd ſuld perſeueir. For God forbid, yat ye roſe plantis of ye catholik ſenſe, be turnit in thirſillis and thornis. God forbid, I ſay, yat in yis ſpiritual paradiſe, of ye graiwis of cannal and balme, fra hand ſpring wp guild and humlokis. Quhat ewir heirfor in this Kirk, be ye huſbandrie of God, and be ye fayth of the fatheris is plantit: it becumis, yat yis ſamin thing be ye diligence of ye ſones be laborit, nuriſt and kepit: lat yis ſamin thing flureis and wax rype: lat this ſamin thing proceid, and be perfytit. For it is leſum yat ye auld doctrine of ye heuinlie philoſophie be proces of tyme be labourit, trimmit, and poliſit: bot aluterlie vnleſum yat it be changeit, aluterlie vnleſum that it be mankit, or maid mu-

Obſerue.

Be ye ſeid of quheit, is ſignifiit the trew doctrine.

The roſe plantis of ye catholik ſenſe. The kirk is ſpiritual paradiſe.

tilat. Lat it reſaue plainmes, lycht, and diſtinctioun: bot, yat it retene fullines, integritie, and ye propir ſenſe, it is aluterlie neceſſare. For gif anis ſalbe admittit yis licence of diabolical diſſait, I wg to talk it, quhou gret perel ſal follou, to cut away and aboliſhe ye hail religioun. For ony part of ye catholik doctrine being refuſit, and ſchot away: wtheris thingis alſo, and wtheris agane ſiclyk, and thaireftir wtheris and wtheris, yan às of a conſuetude, and as of a leſum maner ſalbe ſchote away. Bot ferther ye partis being ſeueralie refuſit, quhat wther thing ſal follou at lenthe, bot yat ye hail mater to gidder be refuſit? Bot alſo contrarie, gif we ſal begin to mixt noueltie with antiquitie, vncouth and ſtrange thingis with domeſtical materis, and prophaniteis with thay thingis, quhilkis ar haly: force it is, yat yis maner ſprig vp vniuerſalie, yat na thing eftir this in ye kirk may be left vntwecheit, na thing vndefylit, na thing hail, na thing vnſpotit, bot yat heireftir be thare a bordal of abominable and filthy errouris, quhair afoir wes an haly temple of ye chaſt and vndefylit veritie. Bot ye pietie of God mot turn away yis horrible cryme fra ye myndis of his peple, and grant yat yis be rather ye madnes of ye wickit and of ye reprobat. Bot ye kirk of Chriſte a diligent and a war keipar of yat doctrine to it deliuerit, in it neuir changeis ony thing, na thing diminuſis, na thing eikis: it cuttis nocht away ye thingis neceſſare, eikis to na ſuperfluitie, it tynis nocht ye awin, nor vſurpis na wther manis: bot with al diligence labouris yis ane thing, yat faythfullie and wyiſlie treting ye auld, gif ony thingis be techit of auld and begun, yat it mot ſet out and poliſe ye ſamin: gif ony thing be expres and outſett, yat it mot ſtrenth and confirme ye ſamin: gif ony thing be confirmit and determinat, yat it mot kepe ye ſamin. And ſchortlie quhat wthir thing euir intendit ye kirk be ye decreis of counſelis, bot yat thing quhilk afoir wes ſimple and planelie beleuit, to be eftir beleuit mair diligentlie: yat afore wes precheit ſlawlie, ye ſamin thing eftir to be precheit mair feruentlie: yat afore wes haldin in litil reuerence, ye ſelf thing eftir to be haldin in mair reuerence. This thing, I ſay, ye catholik kirk ſterit be ye nouatioun of inuentionis of hæretikis, perfytit euir be ye decreis of counſelis, and na thing ellis: bot yat quhilk ſche had reſauit fra hir foreſatheris be traditioun only, eftir ye ſamin thing to hir poſteritie alſo, ſche mot confirme and mak ſuir be hir hand-

A notable sentence.

Zit stay, O ze deformearis of ye catholik kirk.

A bordal of filthy errouris.

Ye diligence and deuitie of Godis kirk.

Quhat decretit euir ye counselis.

writ: comprehending a gret ſumme of materis in ſchort writtingis, and ſumtymes for ye lycht of vnderſtanding, be ye proprietie of a new name
1. Tim. 6. makand na new ſenſe of ſayth.

He returnis to ye wordis of ye Apoſtil afore diſcuſſit: exhorting to perſeuere in yat doctrine of religioun anis be al Chriſtianis reſauit. Cap. XXIX.

Bot lat ws return to ye Apoſtil. O Timothe, ſays he, ſaue yat thing geuin ye in keiping, eſchewand ye prophane nouelteis of woices. Eſchew, ſays he, as fra a viper, as fra a ſcorpioun, as fra a cokintrace, leſte yai flay
Eschew. 1. Cor. 5. ye nocht onlie be tueching, bot alſo be yair ſicht and venemo[9] aind. quhat is to eſchew? with ſiklyk men nocht to reſaue mete. Quhat is it, eſchew
2. Ioan. 1. thow? Gif ony man cumis to zow, ſays he, and bringis nocht this doctrine. Quhat doctrine, bot ye catholik, ye vniuerſal doctrine, ye ane and ye ſamin doctrine, quhilk be incorrupt traditioun of ye trewth, perſeueris be al ſucceſſioun of aiges, and quhilk ſal but end perſeuer in al aiges to cum? Quhat mair? reſaue him nocht in zoure hous, nor bid him nocht guid day: for quha biddis him guid day, communicatis with his wickit
Prophane nouelteis, werkis. Eſchew, ſays he, ye prophane nouelteis of woices. quhat is prophane? quhilk hes na halines, na godlines, ſtrange and plane outlay fra ye inwart chalmer of ye kirk, quhilk is ye temple of God. Prophane
Of woices. nouelteis of woices (ſays he) of woices, yat is of nouelteis of doctrine, of
A doctrine tobe fast lockit this day in the breist of a Christiane. materis, of ſentences, quhilkis to anciantie, quhilkis to antiquitie ar contrarious. Quhilkis gif yai be reſauit, force it is, yat ye fayth of ye bliſſit fatheris, other in ye hail, or in a grete parte be corruptit: force it is, yat al ye faythful of al aiges, al ye ſanctis, al ye chaſt, ye continent, ye Virginis, al Clerkis, Diacones, and Preiſtis, ſa mony thowſand Confeſſouris, ſa grete
Recant, recant, O ze blaſphemous and maist cursit Caluinistis. For be zour doctrine, this is force to be said. oiſtis of Martyres, ſa grete anciant multitude of Tounis and Peple, ſa mony Ilis, Prouincis, Kingis, Clannis, Realmis, Nationis, and finalie almaiſt ye hail cumpaſe of ye erth be ye catholik fayth now incorporat to Chriſt thair heid, mot be pronunceit be ſa grete proces of aiges to hef bene ignorant, to hef errit, to hef bene blaſphemous, to hef miſknawin, quhat yai ſuld hef beleuit.

That neuir wes hæreſie inuentit bot only be him, quha ſeparatit him ſelf, fra ye vniuerſal conſent of Godis kirk: and certane exemples yairof. Cap. XXX.

Eschew, ſays he, ye prophane noueltie of woices: quhilkis to reſaue and follow, wes neuir ye cuſtome of catholikis, bot of hæretikis. And trewlie quhat hæreſie euir hes bullerit out, bot onder a certane name, a certane place, or a certane tyme? Quha euir ſet out hæreſeis, bot he, quha firſt ſeparat and diſiunit him ſelf, fra ye conſent of ye vniuerſalitie and antiquitie of ye catholik kirk? Quhilk thing ſa to be, exemplis makis mair cleir yan ye lycht. For quha euir afoir yat wickit man Pelagius præſumit ſa grete pouer of ye fre vil of man, yat to help it in al guid materis, in euery doing, thocht nocht ye grace of God neceſſare? Quha euir afoir his monſtruous diſciple Cæleſtius denyit al mankynd to be bund with ye ſin of ye tranſgreſſioun of Adam? Quha durſt afoir blaſphemous Arrius diuide ye vnitie of ye trinitie? or afoir curſit Sabellius confound ye trinitie of ye vnitie in Godheid. Quha afoir ye maiſt cruel Nouatianus affirmit God to be cruel, inſamekle yat he had leuir ye dethe of ye deand ſinnar, yan yat he ſuld returne, and leue. Quha afoir Simon ye weche, quha wes ſtrukin be ye Apoſtolis curſing, of quhome yat auld ſwellie of filthines be continual and ſecret ſucceſſioun, ſprang euin to ye laſt of yat ſect Priſcilliane, durſt cal God ye creator of al, to be ye auctour and wirkar of euillis: yat is, of our ſinnis, vngodlines and crymes? As quhome he allegis to hef maid with his handis ye natuir of men of ſik ſort, quha be yair awin propir motioun, and be impulſioun of a certane wil led be neceſſitie may do na wther thing, may wil na wthir thing, bot ſin: be reſſoun yat yis wil cariit about, and inflammit with a certane furious raige of al wices, in al ye botumles potis of filthines, be an inſatiable concupiſcence violentlie is drewin. Thai ar intellable wtheris thingis, quhilkis for ſchortnes cauſe, we pas ouer: be quhilkis al, it is euidentlie and cleirlie ſchawin, this thing almaiſt amang al hæreſeis, tobe as a maiſt praiſit and a lauchful thing, yat euir yai reioſe in prophane nouelteis, irkeis of ye determinationis of antiquitie, and be ye oppoſitioun of a fals name of ſcience, paſſis as ſchipbrokin fra ye fayth. Bot contrarie yis is ye propirtie of ye catholikis, to ſaue yai thingis

Pelagius. Ye Caluinianis fleis to ye contrar errour of ye Manicheis, denying ye frewil of man. Cælestius. Arrius. Sabellius. Nouatian9

O Scotland mair than xiij. C. lx. zeris a chast virgine to Christe, suld you be nou a strompet to this blasphemous harlot Simon? or to ony sik a knaue?

Heretikis ar euir desyrous of nouelteis, and faſcheit of antiquitie: and the catholikis contrarie.

anything

wolfis.

Quhat is the germountis of ye ſcheip, bot ye ſayngis of ye Prophetis and Apoſtolis, quhilkis yai as in ſyncere integritie of ye ſcheip hes wowein, and maid as certane fleiſis of wow, to yat immaculat lambis behalf, quha takis away ye ſinnis of warld. Quha ar ye rauenous woulfis, bot ye wyild and ſauage vnderſtanding of hæretikis: quha euir inuadis and trublis ye ſaldis of Godis kirk, and ryues in ſchundir the flok of Chriſte in al yat yai may. Bot yat yai mot ſteil mair fraudfullie vpon ye vnwar ſcheip, quhylis thai keip the crueltie of the voulfis, yai lay of ye voulfis ſchape: and ſaldis yame about, as it war with certane fleiſis of ye woul: yat quhen ony man firſt ſelis ye ſoftnes of ye wowl, naway ſuld ſeir ye venemous ſcharpenes of yair tethe. Bot quhat ſays oure Saluioure? Of thair fruitis ſall ze knaw yame: yat is, quhen yai begin nocht onelie to crak and brag of ya wordis, bot alſo to interprete yame: yan yat ſournes, yan yat bittirnes, yan yat furie is vnderſtandit, yan the new wenum ſtewis out, yan ye prophane nouelteis ar oppinit: yan firſt yow may ſe ye haige cuttit, yan ye boundrodis of oure elderis tranſlatit and changeit, yan ye catholick fayth to be cuttit and diuydit, yan ye doctrine of the kirk to be reuin. Of yis ſort war ya men, quhome ye Apoſtil Paul in ye ſecund to ye Corinthianis twechis, ſayand: For thir kynd of fals prophetis, ſays he, ar diſſaitful werkaris, transfiguring yame ſelfis in the Apoſtolis of Chriſte. The Apoſtolis produceit exemplis of Godis law, and ye wtheris produceit yame alſo: The Apoſtolis produceit ye authoritie of ye Pſalmes, and ye wtheris produceit yat ilk: ye Apoſtolis produceit ye ſentenceis of ye Prophetis, and ye wtheris nochtyeles produceit yame. Bot quhen yai begane nocht to interprete alyke manere, quhilk yai alyke manere produceit: yan ye ſimple fra ye diſſaitful, yan ye feinzet fra ye vnfeinzet, yan ye richteous fra ye peruerſt, yan finalie ye trew Apoſtolis fra ye fals Apoſtolis war diſcernit. And na meruel, ſays he: for Sathan him ſelf transfiguris him in ye Angel of licht: it is nocht heirfor a grete mater gif his miniſteris ar transfigurate, as ye miniſteris of rychtuouſnes. Heirfor eftir ye doctrine of ye Apoſtil S. Paul, quhowoft ſoeuir fals Apoſtolis, or fals Prophetis, or fals Techearis produceis the ſentenceis of Godis law, be ye euil vnderſtanding of ye quhilkis yai preiſis to confirme yair errouris, it is na dout bot yai follow ye ſubtel inuentionis of yair maiſter: quhilk thingis he neuir but dout

Ye ſcheipis garmont.

The rauenous woulfis.

Sawaris of discorde.

Thare craft.

The fruitis of the hæretikis.

2. Cor. 11.

Note.

To transfigure yame in the Apostolis of Christe, quhat it is.

Ye radiast way to dissaue.

wald hef inuentit, except yat he had knawin aluterlie na radiar way til diſſait, yan quhair ye fraude of a curſeit erroure is quietlie brocht in, yat yair ye auctoritie of Godis word mot be allegeit.

Quhow Sathan temptit our Saluiour: and of ya wordis of Sathan to him: Wap thy ſelf doun: *and quhow yat ſentence is oft inculcate in our eris be ye miniſteris of Sathan, yat is, hæretikis: and of that ſentence:* Thow ſal nocht offend thy fute at a ſtane. *Cap. XXXII.*

Bot ſum men wil ſay: Quhairby is it prouin yat ye deuil accuſtomis to vſe ye exemplis of Godis law? Lat yat man reid ye Euangel quhairin it is writtin: Than ye deuil tuke him, yat is, ye Lorde oure Saluioure, and ſet him aboue ye prik of ye temple, and ſaid to him: Gif yow be ye ſone of God, wap yi ſelf doun: for it is writtin, yat God hes geuin his angelis charge ouer the, that thai mot keip ye in al thy ways. Thai ſal lift ye wp in thair handis, yat perchance yow offend nocht thy fute at a ſtane. Quhat ſal he do to ſillie miſerable men, quha affaltit be teſtimonie of ſcriptuir ye Lord ſelf of maieſtie? Gif yow be, ſays he, ye ſone of God, wap thi ſelf doun. Quhy? For it is writtin, ſays he. The doctrine of yis place is gretumlie to be markit and haldin in memorie: yat be ſa grete exemple of ye Euangelical authoritie, quhen we ſal ſe ony men produce ye wordis of ye Apoſtolis or Prophetis, contrare ye catholik fayth, yat we ſuld naways dout bot ye deuil ſpeikis be yame. For as ye heid ſpak yan to ye heid, ſua now alſo ye membris ſpeikis to ye membris: the membris to wit of the deuil ſpeikis to the membris of Chriſte, apoſtatis and remigatis to ye faythful, ye wickit to ye godlie, ye hæretikis breuelie to ye catholikis. Bot quhat, I pray zow, ſays he? Gif yow be, ſays he, ye ſone of God, wap thi ſelf doun. That is, gif yow wil be yè ſone of God, and reſaue ye hæretage of ye heuinlie kingdome, wap yi ſelf doun: yat is, put doun thi ſelf fra ye doctrine and traditioun of yis heich kirk, quhilk is eſtemit to be alſo ye temple of God. And gif ony wald demand ony of ye hæretikis, quha perſuadit him ſik thingis: Quhairby preuis yow, quhairby techis yow, yat I ſould leue ye vniuerſal and anciant fayth of ye catholik kirk? Fra hand ſal he anſueir: For it is writtin. and but delay dreſſis he a thow-

Quhat is it to wap thi self doun. Obſerue.

ſand teſtimoniis, a thowſand exemplis, a thowſand authoritеis out of ye Pſalmes, out of ye Apoſtolis, out of ye Prophetis, be ye quhilkis interpretit of a new and wickit manere, ye miſerable ſaul fra ye toure of ye catholik religioun, mot be wappit heidlingis in ye pot of hæreſeis. Bot yan with yai promiſſis quhilkis followis, ye hæretikis accuſtomis to diſſaue ye vnwar and incircumſpect men, on a meruolous manere. For yai dar promiſe, and teche, yat a grete, ſpecial, and planelie a ſingular grace of God is in ye conuenticle of thair congregatioun and communioun: inſafer yat without ony laboure, without ony diligence, ze albeit yai ſeik it nocht, aſk it nocht, nor zit knok yairfor, quha euir pertenis to yair flok, zit ſua yai ar ordanit frome aboue as cariit vp be ye handis of Angelis, yat is, ſaifit be Angelical protectioun, yat yai neuir may offend yair fute at a ſtane, yat is, neuir may be ſclanderit.

Fra ye catholik caſtel to be wappit in ye botumles pit of hæreseis. Note.

To offend thy fute at a stane.

Gif ye deuil or his membris ye hæretikis allegeis ye ſcriptuir in a wrang ſenſe, to tempt a Catholik to erroure, quhat ſuld be done. Cap. XXXIII.

Bot ſum man wil ſay, gif ye deuil and his diſcipulis ſa vſeis ye ſpeche, ye ſentenceis, and promiſis of God, of ye quhilkis ſum ar fals Apoſtolis, fals Prophetis, fals Doctouris, and al fullelie hæretikis: quhat ſal ye catholik men and ſones of ye Kirk of God do? Be quhat maneir ſal yai diſcerne in ye haly ſcriptuiris the veritie fra falſet? This thing planelie ſal yai maiſt diligentlie laboure to do, yat in ye begynning of yis Memorial we hef writtin haly and cunnyng men to hef techit, yat yai interprete ye diuine canoun of ye ſcriptuir, according to ye traditioun and techement of the vniuerſal Kirk, and according to the reulis of ye catholik doctrine: in ye quhilk ſiklyk neid is yat yai follow ye vniuerſalitie, antiquitie, and conſent of ye catholik and Apoſtolik Kirk. And gif ony tyme ane part ſal rebel contrare ye vniuerſalitie, and noueltie contrare antiquitie, or ye diſſenſioun of ane or few erroneous contrair ye conſent of al, or at ye leiſt of fer may catholikis: lat yame præfer ye integritie of ye vniuerſalitie to ye corruptioun of a part: and in ye ſamin vniuerſalitie lat yame præfer ye religioun of ye antiquitie to ye prophanatioun of noueltie: and ſiklyke in

In thir .ij. heidis follouing beſyds ye reſt, is a godly and cunning declaratioun of the firſt of our lxxxiij. quæſtionis proponit to ye Caluinianis.

A trim oppoſitioun.

ye antiquitie ſelf, lat yame ſet firſt afoir ye general decreis of ye vniuerſal counſel gif ony beis, to ye temeritie and fuilhardynes of ane, or of a few numbir. Than eftir gif yat be to litil, lat yame follow yat is narreſt ye myndis and iudgement in ane conſent of ye monyaſt and greteaſt Doctouris, quhilk thingis be ye help of God, faythfullie, ſobirlie, and cairfullie being obſeruit, we ſal but grete difficultie, conſider al the venemous errouris of wpſtarting hæretikis.

Quhou be vniforme conſent and mynd of ye Doctouris and anciant Fatheris in ye Kirk new hæreſeis may be knawin, and condemnit. Cap. XXXIIII.

HEIR now I ſe it conuenient conſequentlie to mak plane, be quhat manere ye prophane nouelteis of hæretikis, be ye ſentenceis and myndis togidder aggreing, of ye auld Doctouris produceit and conferrit, may be knawin and condemnit. Quhilk auld conſent zit of ye haly fatheris, nocht in al quæſtionis of ye law of God, bot onelie, or at ye leiſt principalie, in ye reul of faith with grete diligence be ws is bayth for to be ſerceit, and followit. Bot noyer in al tymes, nor zit al hæreſeis ar on yis manere to be impugnit, bot ye new and ye lait onelie: yat is quhowſone yai ſprout vp, afoir yai begin to falſifie ye reulis of the anciant fayth, ſuddanlie in that mein tyme lat yame be ſtayit, and afore with yair vennum mair largelie breſting out, yai mak yame to corrupt ye buikis of our eldaris. Bot ye hæreſeis ſpraid alrady abreid, inueterate and auld, naway on yis maneir ar to be affaltit: becauſe be lang proces of tyme, lang occaſioun to yame to ſteil ye veretie hes bein patent. And yairfor it becumis on naways to conuict and ſuppres ony of yai wyld awld prophanationis, othir of ſchiſme or hæreſeis: except othir be onlie auctoritie of ye ſcriptuiris, gif it beis expedient, or at ye leiſt to eſchew yame as of auld be general counſelis of catholik Preiſtis alrady conuict and condemnit.. And heirfor quhowſone-ſoeuir ye rottin ſtink of a wickit erroure quhatſumeuir ſal begin to breſt out, and to ſteil ye wordis of Godis law to ye defence of it, and falſlie and diſſaitfullie to expone yame: fra hand ye ſentenceis of oure eldaris ar to be gadderit to interpret yat canoun or reul, be ye quhilkis ſentenceis yat

That ye consent of the anciant doctouris is ſufficient to conuict al new hæreseis.
Of auld hæreseis. Note.

quhatſumeuir noueltie, and thairthrow prophane ſal wpryiſs without al hæſitatioun or dout bayth lat it be maid patent, and without ony retractatioun be condemnit. Bot ye iudgement of yai fatheris ar onelie to be conferrit and collectit: quha in fayth and in ye communioun of catholikis halelie, vyſelie, conſtantlie, leuand, techeand, and perſeuerand oyer meritit to dee in Chriſte faythfullie, or for Chriſt to be ſlane happely. To quhome nochtwithſtanding it is tobe beleuit on yis conditioun, yat quhatſumeuir thing yai al, or moniaſt be ane and ye ſamin ſelf ſenſe and mynd, manifeſtlie, frequentlie, and perſeuerantlie, as be a certane counſel of maiſteris and techearis aggreing amang yame ſelfis, hes be reſauing, halding, and teching confirmit: lat yat thing be haldin for vndoutit, ſuir, and firme veritie. Bot quhat ſumeuir ony ane, albeit haly and cunnyng, albeit byſchope, albeit confeſſoure and martyr, ſal wnderſtand by al, or alſo contrare al: lat yat be ſett aſyde fra ye authoritie of ye commoun publict and generall vnderſtanding, amang his awin hid and priuat opinionis: and lat ws nocht follow with extreme perel of æternall ſaluatioun, eftir ye curſit cuſtome of ſchiſmatikis and hæretikis ye erroure of ane man, ye veritie of ye catholik doctrine caſſin at oure helis. Of ye quhilkis bliſſit fatheris halie and catholik conſent, left ony man iuge perchanſe, yat he ſuld fulefchlie contemne, ye Apoſtil in ye firſt to ye Corynthianis ſays: Certane men ſuythlie God hes placeit in ye Kirk, firſt ye Apoſtoles, of quhome he wes ane: nixt ye Prophetis, of quhat ſorte we reid in ye Actis of ye Apoſtolis to hef bene Agabus: thridlie ye Doctouris, quha now ar callit expoſitouris, quhome yis ſamin Apoſtil alſo ſumtymes callis Prophetis, for yat cauſe, yat be yame ye myſteriis of ye Prophetis ar oppinnit to ye peple. Heirfor quha euir ſal contemne yir men ordanit frome aboue, be tymes and places in ye Kirk of God, vnderſtanding ony ane thing in ye ſenſe of ye catholik doctrine, contemnis nocht man, bot God: frome quhais trew vnitie yat na man ſuld diſſent nor diſſeuir, the ſamin Apoſtil maiſt erneſtlie requeiſtis, ſayand: Bot I beſeik zow brether yat ze al ſay ye ſamin ſelf thing, and yat yai be na ſchiſme amangis zou: bot yat ze be perfyte in ane mynde and in ane meanyng. Gif ony man diſſentis fra ye communioun and participatioun of thair mynde, he ſal heir yis of ye ſamin Apoſtil: He is nocht God of diſſentioun, bot of peace: yat is, nocht God

Ye sentence of quhat fatheris sal we follow.

Obserue yis goldin reul, of na man, except of a weray apostate tobe denyit.

Of yis priuat opinioun says Tertullianе: *Ex personis probamus fidem an ex fide personas?* and nocht of ye vniuersal consent.

1. Cor. 12.

Note.

1. Cor. 1.

Ibidem. 14.

of him, quha diſſeueris fra ye vnitie of conſent: bot of yame, quha ſal perſeuir in peace of conſent. As I teche in al ye kirkis, ſays he, of ye ſanctis: yat is, of ye catholikis: quhilkis kirkis heirfor ar ſanctifyit (or halie) becauſe yai perſeueir in communioun of faith. And leſte, ony man perchance lychtly and wtheris arrogantlie aſcriue to him ſelf, yat he onlie ſuld be hard, and he onlie ſuld be beleuit: he ſays a litle efter: Quhidder gif ye word of God procedit of zow onlie? or amangis zow onlie is it cum? And leſt yis ſayngis ſuld be reſauit as lychtlie ſpokin, he eikit: Gif ony, ſays he, is iugeit to be a Propheit, or a ſpiritual man, yat is a Techear of ſpiritual thingis, lat him be with al diligence a worſchepar of æqualitie and vnitie: to wit, yat he nother præfer his opinioun to wtheris, nor diſſent fra ye vnderſtanding of ye vniuerſal Kirk. The command of ye quhilk mater (ſays he) quha myſknawis: yat is, quha other leris it nocht quhen he myſknawis, or contemnis it, quhen he knawis, he ſalbe myſknawin: yat is, he ſalbe iugeit vnworthy, yat he mycht be ſene frome aboue amangis yame quha ar vnyit be fayth, and maid æqual be humilitie: yan ye quhilk euil, I wate nocht gif ony wthir may be eſtemit mair pernicious. Quhilk thing according to ye manaſſing of ye Apoſtil, we ſee to hef hapnit to Iuliane ye Pelagiane, quha other neglectit to incorporat him ſelf to ye vnderſtanding of his collegis, or præſumit to ſeparat him thairfra. Bot now tyme is, yat we ſet furth the exemple be ws promyſit: quhair and quhou ye myndis of ye halye fatheris war aggreit, that accordyng to thame be decrete and auctoritie of ye counſel, ye reul of faith in ye Kirk mot be maid ſtable. Quhilk thing that it may be mair commodiouſlie done, latt heir be an end of this Memorial: that ye reſt quhilkis followis, we maye tak of an other ground.

Iuliane ye Pelagiane.

Heir endis ye firſt parte.

¶ *The ſecund Memoriàl is loiſt, and na thing yairof mair vnperiſit, bot a litle of ye laſt parte, that is, a recapitulatioun onlie: quhilk heir alſo followis.*

QVHILKIS thingis ſen ſa ar, now tyme is yat we reduce yai materis quhilkis we hef ſpokin in thir twa Memorialis in ye end of this ſecund, to a breif ſumme. We hef ſaid aboue that yis hes bene, and is alſo this day ye conſuetude of ye catholikis, yat be yir twa wayis yai ſuld appreue the trew fayth. Firſt be auctoritie of ye diuine canoun of ye ſcriptuir: ſecundlie be ye traditioun of ye catholik kirk: nocht that ye canoun allane may nocht be ſufficient to ye hail wair, bot becauſe mony interpretand ye wordis of God, euery man efter his conſait, conſauis ſindry opinionis and errouris: and yairfor it behuifis yat ye vnderſtanding of ye heuinlie ſcripture mot be directit to only ane eccleſiaſtical reul and meaning of ye Kirk, in yir quæſtionis maiſt ſpecialie, on ye quhilkis dependis ye fundament of ye catholik doctrine. Atouer we hef ſaid, yat agane in ye Kirk ſelf, it is neceſſare yat ye conſent of vniuerſalitie and of antiquitie, alyke be conſiderit, leſte other fra ye integritie of vnioun, we be brokin in ſum part of diuiſioun, or out of ye religioun of antiquitie we be wappit heidlingis in ye noueltie of hæreſeis. Sua we hef ſaid, yat in the antiquitie ſelf of ye Kirk twa certane thingis ar gretumlie and diligentlie to be obſeruit, to ye quhilkis aluterlie yai ſuld inhere, quha wald nocht be hæretikis. Firſt gif ony thing of auld, be al the Preiſtis of ye catholik Kirk, be ye auctoritie of a general Counſel be decretit: thairefter gif ony new quæſtioun vpſtartis, quhare yat may nocht be found, we mone hef recourſe to ye iugementis of ye haly fatheris: of yame onlie, of quhome euery ane in yair tymes and places, perſeuerand in ye vnitie of communioun and fayth, become tryit and louable maiſteris. And quhateuir yai in ane ſenſe and conſent, mot be found to hef haldin, lat that be iugeit but al ſcrupuloſitie to be ye treuth and catholik iugement of ye kirk. Quhilk thing left we appere mair be our præſumptioun, yan be the auctoritie of ye Kirk to furthſet, we hef applyit an exemple of the haly Counſel, quhilk afoir yis almaiſt thre zeiris wes celebratit at Epheſus in Aſia,

The trew catholik fayth is twa wayis approuin.

Ane principal sense of ye scriptuir in materis concerning fayth.

Recourse to the general counselis.

Consent of the doctouris.

Note for ye first of our .lxxxiij. quæstionis.

Quhen wes yis tractat writtin.

quhen ye renounit men Baſſus and Antiochus war * Conſulis. Quhare quhen it was diſputit of the reulis of fayth to be conſtitutit, leſte perchanſe ony prophane noueltie mot crepe in yair, eftir ye maner of ye vnfaythfulnes of Ariminia, to al ye * Preiſtis quha conuenit yair to ye number of twa hundreth almaiſt, yis thing apperit maiſt catholik, maiſt happy, and beſt tobe done, yat ye iugementis and ſentences of ye haly fatheris mot be produceit oppinlie, of ye quhilkis ſuld be knawin ſum Martyris, ſum Confeſſouris, bot al Catholik Preiſtis to hef bene, and perſeuerit: yat is, yat ye religioun ſetfurth of auld be ye conſent and decrete of yame mot be deulie and ſolemlie confirmit, and the blaſphemie of prophane noueltie condemnit. Quhilk thing quhen ſua wes done, be al ſkil and reſſoun ye wickit Neſtorius wes iugeit tobe contrarious to the catholik antiquitie, bot bliſſit Cyrillus to be aggreing to ye ſamin maiſt halie. And yat na thing ſuld inlake to confirme ye treuth of ye mater, we ſchew alſo ye names and ye number (albeit we ſlippit the ordour yairof) of yais fatheris, according to quhois ordour aggreing yare amangis yame ſelfis, and concording iugement and myndis, bayth ye wordis of Godis haly law wes exponit, and ye reul of godlie doctrine eſtabiliſſit. Quhilkis fatheris to reherſe heir alſo for ye ſtrenthing of our memorie is naways ſuperfluous. Thir heirfor ar yai men quhais writtingis as of iugeis, or as of witneſſis in yat counſel wes red. Sanct Petir Biſchope of Alexandria an excellent doctour and maiſt bliſſit Martyr: Sanct Athanaſius Prælat of the ſamyn toun, a maiſt faythful Techear and maiſt renounit Confeſſour: Sanct Theophilus Biſchope ſiklyke of ye ſamyn toun, a man of fayth, lyfe, and knawlege honorable aneuch: to quhome ſuccedit wirſchipful Cyrillus, quha at this præſent decoris ye Kirk of Alexandria. And leſte peraduentuir yat it mot hef bene iugeit, to hef bene ye doctrine of ane toun, or prouince: yair was adiunit alſo ye lichtis and lampis of Cappadocia S. Gregore Biſchope and Confeſſour of Nazanſum. Sanct Baſil Biſchope of Cæſarea in Cappadocia, and a Confeſſour: and ſiklyke ye wthir Sanct Gregore Biſchope of Nyce, be merit of fayth, conuerſatioun, integritie and wiſdum, maiſt worthy of his brother Baſil ye Grete. Bot leſte Grece allone, or ye Orient onlie, and nocht the Weſt and Latin parte alſo mot hef bene prouin euir ſua to hef vnderſtand: yair wes red yair lykeways ſum epiſtolis to certane men, of Sanct Fœlix ye

* Be yis name war twa of the principal magistratis zerlie choisin in Rome callit.

* Sua callis he the biscopes.

Ye consent of quhat fatheris wes produceit at Ephesus.

Martyr, and of Sanct Iulius Biſchopes of ye toun of Rome. And yat nocht onlie ye heid of ye world, bot alſo ye ſydis mot beir witneſſing to this iugement, maiſt bliſſit Cypriane ye Biſchope of Carthage, and Martyr wes adiunit fra ye ſowth: fra the Northe, Sanct Ambroſe Biſchope of Millane. Thir ar heirfor al in ye haly number of that table of ten ſum at Epheſus produceit as Maiſteris Counſeleris, Witneſſis and Iugeis. Quhois doctrine yat haly Conuentioun halding, quhois counſel following, quhais teſtimonie beleuing, to quhois iugement obeyng without irking (or hatrent) præſumptioun, or fauour, pronunceit of ye reules of fayth. Albeit a fer gretear number of ye aunciant mycht hef bene to yame accumpaniit, bot yare wes na neid, for it wes nocht conuenient, that the tyme ſuld hef bene occupiit with multitude of witneſſis of ye mater: and na man doutit, bot yai ten hald na wther mynd nor iugement, yan the wtheris yair colleggis. Efter ye quhilkis al, we eikit alſo the bliſſit ſentence of Cyril, quhilk is contenit in ye procedingis ſelf of ye kirk. For quhen ye epiſtil of Sanct Capreolus Biſchope of Carthage wes red, quha intendit and prayt na wyer thing, bot yat ye noueltie being ſtrampit doun, antiquitie ſuld be defendit, ſua the Biſchope Cyril foreſpak and definit: quhais ſayngis to put in heir alſo amangis the reſt, apperis nocht tobe impertinent. For he ſays yis in ye end of yare proceſs: And yis Epiſtil quhilk is red, ſays he, of ye venerable and weray Godlie Biſchope of Carthage Capreolus, mot be inſerit for the treuth of thir thingis, quhais ſentence is plane: for he deſyris the doctryne of the anciant faith to be confirmit, bot the nouelteis, and al thingis inuentit ſuperſtitiouſlie, and vngodlie ſet furth, to be repellit, and condemnit. Al ye Biſchopes with loude woce aſſentit: Thir ar the wordis of ws al, we al ſays the ſamyn, yis is ye feruent deſyre of al. Quhat, I pray zow, wes the woceis and woteis of al, bot that ye thing quhilk wes techeit of auld ſuld be haldin? and that quhilk wes neulie inuentit, ſuld be explodit, and hyit away? Efter ye quhilkis we meruelit, and ſchew quhow grete wes ye humilitie and halines of yat Counſel, and quhow mony Preiſtis in number, almaiſt for ye maiſt parte * Metropolitanes, of ſa greit eruditioun, and of ſa grete doctrine, yat neir al micht hef diſputit of materis determinate in religioun. To quhome quhen ye conuentioun in ane mynd wes iugeit to geue a bauldnes, to take on yame,

Sen ye Caluinianis apreuis yis counsel of Ephesus: suld thai nocht admitt ws ye consent of yir samin fatheris in ye materis now in controuersie? quhilk gif ya syncerlie did, our pley war almaist endit.

* That is principal Bischopes of ye first principal Christiane tounis, cal-

lit yan motheris of ye rest: as with ws nou ar Archebischopes.

and to ſtatute ſum thing of yair deuyſe: zit na thing wald yai mak new, na thing wald yai præſume, na thing wald yai aluterlie aſcriue in arrogance to yame ſelfis, bot always wald be war and eſchew, that yai ſuld deliuer na thing to yair poſteritie, quhilk yai had nocht reſauit fra thair foirfatheris: and nocht onlie wald thai diſpone the mater weil for the præſent tyme: bot alſo wald geue exemple to the eftercummeris, yat yai alſo ſuld hald in reuerence ye doctrine of ye haly antiquitie, and condemne ye inuentiones of prophane noueltie. We hef inueyit alſo contrare ye wickit

The proud hert of Nestorius.

præſumptioun of Neſtorius, inſafer yat he awantit him afore al wtheris, and allane to vnderſtand ye haly ſcripture, and al yame to hef bene ignorantis, quha afore hald ye office of preching, and tretit ye word of God: yat is, vniuerſalie al Preiſtis, Confeſſouris, and Martyris: of quhome ſum had techeit the law of God, and wtheris' had conſentit or beleuit to ye techearis: and finalie for yat he affirmit ye hail kirk now to erre, and euir to hef errit, quhilk as he thocht, had followit and followis ignorant and erroneous Doctouris. Quhilkis al, albeit yai be largelie and abundantlie ſufficient to tramp doun, and ſlokin out al prophane nouelteis: zit yat na thing ſuld appere to inlake to ſa greit plentuouſnes of defencis, laſt of al we hef eikit ye double auctoritie of the Apoſtolik ſait: to wit ane of Sanct Xiſtus the Pape, quha now rycht wirſchepful lychtnis the Roman kirk, the other of Pape Celeſtinus of haly memorie, his prædeceſſor. On this maner ſays Pape Xiſtus in an epiſtil, quhilk he ſend tweching the cauſe of Neſtorius to ye Biſchope of Antiochia: Heirfor, ſays he, becauſe, as ye Apoſtil ſays, ye faith is ane, quhilk euidentlie hes obtenit (and haldin) quhilkis ar to be ſaid: lat ws beleue, and beleue we ya thingis, quhilkis ar to be haldin, at ye laſt he procedis to ya heidis, quhilkis ar to be haldin and to be trowit, and ſays, Lat na ferther be leſum to noueltie, becauſe it becumis to eik na thing to antiquitie. Lat ye cleir fayth and credulitie of our elders be na mixing of glar or mude be tribulit (and maid drumlye) and this aluterlie as become an Apoſtolik man ſpeikis he, yat he be the lycht (and name) of clerenes mot ornate (and ſetfurth) ye faith of our elderis: bot ye new prophanationis he mot discriue be ye mixing (and name) of glar (and mwde) Bot alſo the Pape Celeſtinus on lyke manere and in ye ſamin ſentence procedeis. For he ſays in an epiſ-

See ye proud and blaſphemous heretikes at yis tyme pyntit be exemple of Nestorius.

Xistus.

Ephes. 4.

Celestinus.

til, quhilk he ſendis to ye preiſtis of ye Gallis repreuand, yat thai wynkit and bure with ſum, leueand be yair ſilence ye auld fayth without defence, ſuffered prophane nouelteis to ſprout vp. Iuſtlie, ſays he, ye cauſe is laid to our charge, gif be ſilence we foſter an errour. Heirfor lat yir kynd of men be reprewit, lat na fredome be, to talk at thair pleſuir. Heir peraduenture ſum men may dout, quha ar thir quhom he wald forbid to ſpeik frelie at yair pleſuir: quhidder ye precheouris of antiquitie, or ye inuentouris of nouèltie: lat him ſelf ſpeik and ſolue ye quæſtioun of ye reidaris. For it followis: Lat it ceis, ſays he, gif ye mater be ſua: yat is, gif it be ſua as ſum men heir, blaymes zour townes and prouincis: yat ze cauſe thame be a weray hurtful diſſimulatioun to conſent to certane nouelteis. And ſa, ſays he, lat noueltie hald ye peace, and reproche nocht antiquitie. This heirfor wes ye bliſſit ſentence of bliſſit Celeſtinus: nocht yat antiquitie ſuld ceiſs to downtrampe noueltie, bot rather yat noueltie ſuld ceiſs to accuſe antiquitie. To ye quhilkis Apoſtolik and Catholik decreis quha ewer ganeſtandis, force it is, firſt of al that he owtrageouſlie reproche ye memorie of ſainct Celeſtinus quha ſtatutit, yat noueltie ſuld deſiſt to accuſe antiquitie: and ſyne yat he mok ye determinatioun of ſanct Xiſtus, quha iugeit that na thing ony ferther ſuld be leſum to noueltie: becauſe it becumis nocht to eik ocht to antiquitie: and alſo diſpyſe ye ſtatutis of bliſt Cyrillus quha be grete louing commendit ye zeil of the venerable man Capreolus: becauſe he deſyrit ye auld doctrine of fayth to be confirmit, and ye new inuentionis to be condemnit. And alſo he mot trampe vnder fute the Counſel of Epheſus, that is the iugement and determinatioun of ye haly Biſchopis of almaiſt ye hail Orient, quhome it pleſit be diuine inſtinctioun to decrete na other thing tobe beleuit be ye eſter cummeris, except yat, quhilk ye ſanctifiit antiquitie of ye halye fatheris conſenting amangis them ſelfis in Chriſte, had beleuit: and quha alſo crying, and with loud woce affirming witneſſit with ane mouth yir to be ye woces of al, al man to deſyre yis, al man to iuge yis: yat as ye vniuerſal hæretikis almaiſt afoir Neſtorius contemning ye antiquitie and affirming noueltie, wes condemnit: ſua Neſtorius alſo him ſelf ye auctor of noueltie and impugnar of antiquitie ſuld be condemnit. † Quhais maiſt halie conſent inſpirit be ye gift of heuinlie grace, to quhome is diſpleſand: quhat other thing fol-

That na man suld be sa bauld, to inpugne ye consent of ye haly fatheris, or of a general counsel. S. Xistus ye Pape.

† Yis argument iustlie may be proponit to al erroneous this day, tuechíng al hæreseis condemnit: gif yai resaue ye counsel bot in yat parte only quharein ony hæresie wes con-

demnit: as yai do expreslie in al counselis that euir hes bene maist aunciant amangis the catholikis. I. Tim. 6.

lowis, bot that he affirme ye curſit wychkitnes of Neſtorius nocht to hef bene iuſtelie condemnit? And finale alſo he mot lichtlie as wyle and contemptibil ye vniuerſal kirk of Chriſte, and ye Doctouris of it, ye Apoſtolis and Prophetis, and zit ſpecialie the Apoſtil Paul: the Kirk, becauſe it newir departit fra the religioun of the honoring and furthſetting of that fayth, anis be it reſſauit: and Paul, quha hes writtin, O Timothe ſaue yat thing quhil is geuin ye in keping, eſchewand ye prophane noueltie of woices. And ſiclyke, Gif ony man ſal ſchaw to zow by yat, quhilk ze haue reſawit, lat it be as accurſit. Gif nother ye ordinance of ye Apoſtolis, nor the decreis and ſtatutis of ye kirk ar to be violatit, be ye quhilkis efter ye maiſt halye conſent of the uniuerſalitie and antiquitie, al hæretikis euir, and at ye laſt Pelagius, Cæleſtius and Neſtorius be al reſſoun iuſtlie war condemnit: force is ſuthlie to al catholikis yairefter, quha intendis to preue yame ſelfis lauchful ſonnes of the mother ye kirk, yat thai adheir, be glewit, and dee with the halye faith of the haly fatheris: and deteſt treulie, abhorre, and perſew ye prophane nouelteis of prophane men. Thir almaiſt ar the thingis, quhilkis in thir twa Memorialis mair largelie ar diſcuſſit, bot now ſum thing mair ſchortlie efter ye maner of recapitulatioun ar drawn to gidder, that my memorie, for ſupport of ye quhilk we hef thir thingis brocht to paſs, be daylie aduertiſment mot be helpit, and be faſcheous prolixitie nocht ouirlaidin.

Galat. 1.

Note.

FINIS.

Pacis amator habes, pacem vt Vincentius vnus
Tutatur fuſis hoſtibus innumeris:
Eripit arma truci, rabida obſtruit ora draconi,
Detegit et fraudes: pax quibus exul erat.
Morte ſua Chriſtus pacem, fera ſchiſmata Dæmon
Fraude parit: pacem, pacis alumne, foue.

In defence of yis auctour aganis certane mockaris the ſones of Cham and mekle wors.

VINCENTIVS be a proper applicatioun, conuenientlie callis thame ye ſones of Cham: quha knawing ony licht falt or negligence in yare forefatheris, reuelis it fra hand til wtheris: as thai wald ſchaik wp (yat I may vſe his wordis) ye muildis of yame deceifit wnto ye wind. Bot quhais ſones ſal we propirlie cal thame, quha dar accuſe yair fatheris til wtheris of a falt, quhen thair is nane? We knaw ye principal of this ſort tobe ye angel of dirknes: quha as he is callit the father of leis, ſa is he callit for the wther falt, ſathan: that is, a calumniator, a fals accuſear. Gif his followaris in this parte, ar tobe callit his ſones: quhais ſone ſal that vnkynd ſpark and vnnatural monſtre of man be, quha labouris al his wittis, and ryueis his heid ſtudiing to thraw be his mokrie and bairding the mekle vertew and honor of his father tobe a vyce? his godlines tobe haldin impietie? This I wryte, forſamekle as ſum blaſphemous bairdis, conuict in conſcience be the inuincible treuth in this litle buke, wald draw ye cunning auctour thairof, in a contempt and lichtlie be thare ieſting, tanting and rayling: thinkand yat yai hef anſſuerit ſufficientlie to ony thing obiectit to thame of him, gif thai cal him anis a munk, and imagin thame to rug of his clathis, as thai war playng with him pluk at the craw. For ſuythlie quhiddir he wes a Preiſt (as ſum wryteis) amangis ye haly munkis of his tyme, as wes * S. Hierome a litle afore him: or an Abbate (as wtheris wil) he is naway tobe reprocheit, bot gretumlie tobe commendit thairfor. For it is manifeſt that the munkis fra the Apoſtolis daye, quhil his tyme and mony zeris efter, war munkis in dede, throw wilful and glaid pouertie, conſtance of fayth and continence of body, beſydis continual ſtudie prayer, or wthir Godly exercyſe that al the warldlie and fleſchelie myndit, or Apoſtate munkis knichtis of Venus court in our days, and wtheris ſiklyke clerkis of roy-

* In the monasterie of Bethleem he witnessis in Epitaph. Paul. The large writtingis of S. Hierome, Aug. Chrys. and Basilius in commendatioun of ye monastik lyfe, and ye ryche fundationis maid to ye

efter cummeris of yir munkis throu opinioun of thare godlines, preuis this to be trew.

tous and licentious lyfe, quha wald be haldin mair haly than yai war, and thareby makis thame reformearis of wtheris, ſuld be eſchameit of thare parte. This I eik, Chriſtiane Reidar, that thow be nocht temerouſlie ſclanderit, nothir in this porpoſe nor in wtheris be euery wane manis trittil trattilis.